d-6-22

¶ THE CATHECHISME, or maner to teache children the christen Religion.

Made by the excellent doctour and Pastour in Christes Churche Ihon Caluin. Wherein the minister demaundeth the question, and the child maketh aunswere.

EPHES. II.

¶ The doctrine of the Apostles and Prophets is the foundation of Christes Churche.

1569.

¶ The Minister.

WHat is the principall and chiefe ende of mannes life?

The Childe.

To knowe God.

M. What moueth thee to saie so?

C. Because he hath created vs, and placed vs in this worlde, to set forthe his glorie in vs. And it is good reason, that wee emploie our whole life to his glorie, seyng he is the beginnyng, and fountaine thereof. *wherunto man was created and made.*

M. What is then the chief felicitie of mã?

C. Euen the self same, I meane to knowe God, and to haue his glorie shewed forthe in vs.

M. Why doest thou call this, mannes chief felicitie? *The greatest felicitie that man can attain to.*

C. Because that without it, our condicion or state were more miserable, thã the state of brute beastes.

M. Hereby then we may euidently se, that there can no suche miserie come vnto man, as not to liue in the knowledge of God.

C. This is most certaine,

The true knowledge of God.

M. But, what is the true and right knowledge of God?

C. When a man so knoweth God, that he geueth hym due honour.

M. Whiche is the waie to honour GOD a rigt?

The right maner to worshippe God standeth in.iij. pointes.

C. It is to put our whole truste and confidence in him: to studie to serue hym, in obeiyng his will: to call vpon hym in our necessities, seking our saluation and all good thinges at his hand, and finally, to acknowledge bothe with harte and mouth, that he is the liuely fountaine of all goodnes.

2. Sondaie

M. Well then, to the ende that these thinges maie be discussed in order, and declared more at large, whiche is the first point?

The firste pointe of honouryng God.

C. To put our whole confidence in God.

M. How maie that be?

C. When we haue an assured knowledge that he is almightie, and perfectly good.

M. And is that sufficient?

C. No.

M. Shewe the reason.

C. For there is no worthinesse in vs, why God should either shewe his power to help vs, or vse his mercifull goodnes to saue vs.

M. What is then further required?

C. That

C. That euery one of vs be fully assured in his conscience, that he is beloued of God, and that he will be bothe his father and sauiour.

M. How shall we be assured hereof?

C. By his owne worde, wherein he vttereth vnto vs, his mercie in Christe, and assureth vs, of his loue towardes vs.

M. Then the verie grounde to haue sure confidence in God, is to knowe hym in our sauiour Christ.

C. Yea truely.

M. Then briefly, what is the effecte of this knowledge of God in Christ? *The foundation of our faithe.*

C. It is conteined in the confession of the faithe, vsed of all Christians, whiche is commonly called in the Crede of the Apostles: bothe because it is a brief gathering of the Articles of that faithe, whiche hath been alwaies continued in Christes Churche, and also because it was taken out of the pure doctrine of the Apostles.

M. Rehearse the same.

C. I beleue in God the father almightie, maker of heauen and yearth. And in Iesus Christ his onely sonne our lorde: who was conceiued by the holie Ghoste, borne of the virgine Marie. Suffered vnder Pontius *The creede of the Apostles.*

Pilate, was crucified: dedde, buried, and descended inte hell: Ye rose againe the thirde daie from death: Ye ascended into heauen, and sitteth at the right hande of God the father almightie: From thence he will come, to iudge the quicke and the dedde. I beleue in the holy Ghoste: The holie Churche vniuersall: The communion of Saintes: The forgeuenesse of sinnes: The risyng againe of the bodies: And the life euerlastyng..

3. Sondaie. M. To the intent that this confession maie bee more plainly declared: into how many partes shall we diuide it?

The christian faith stãdeth in 4. pointes.

C. Into fower principall partes.

M. What be thei?

C. The first cõcerneth god the father. The second is of his sonne Jesus Christ, wherin briefly also the whole history of our redemption is rehearsed. The thirde is, touchyng the holy Ghoste. The fowerth concerneth the churche, and Gods giftes vnto thesame.

M. Seyng there is but one God, what moueth thee to make rehearsall of the father, ỹ sonne, ỹ the holie ghost, as if there wer three.

As concernyng the Trinitie.

C. Because that in the substance or nature of God, we haue to cõsider the father, as the fountaine, beginnyng, and originall cause of

all

all thinges: then secondly his sonne, who is his euerlastyng wisedome, and thirdlie, the holie ghoste, who is his vertue and power, spred vpon all creatures, and yet neuertheless, remaineth alwaies wholy in hymselfe.

M. This is then thy meanyng, that there is no inconuenience at all, to vnderstande seuerallye these three persones in the Godhead, who notwithstandyng is one, and not thereby deuided.

S. It is euen so.

M. Make rehearsall now of the first parte of the Crede.

S. I beleue in GOD the father almightie, maker of heauen and yearth. *The firste part of the belief.*

M. Wherefore doest thou call hym father?

S. I call hym so, hauyng respecte to Jesus Christe, who is the euerlastyng woorde, begotten of God before all worldes, who beyng afterwardes openlye shewed vnto the worlde, was euidently declared to bee hys sonne. Now seyng God is our sauiour Christes father, it followeth necessarily, that hee is also our father.

M. What meanest thou by that, thou callest hym Almightie? *What is meante by this worde almightie.*

S. I meane not onely that he hath a pow-

wer, whiche he doeth not exercise: but also that all creatures be in his hand, and vnder his gouernaunce: that he disposeth all thinges by his prouidence: that he ruleth the worlde as it pleaseth hym, and guideth all thynges after his owne good pleasure

The power of god is not idle.

M. So then by thy saiyng, the power of God is not idle, but continually exercised: so that nothyng is doen, but by hym, and by his ordinaunce.

C. That is moste true.

4. Sondaie Psal. Ciiii. Roman. i.

M. Wherfore is that clause added, Maker of heauen and yearth?

C. Because he hath made himself knowen vnto vs by his woorkes, it is necessarie for vs to seeke hym out in them. For our capacitie, is not able to comprehende his diuine substaunce: Therefore he hath made the worlde as a glasse, wherein wee maie beholde hym, in suche sorte, as it is expedient for vs to knowe hym.

Hebru. xi. *A glasse wherin we maie see God.*

M. Doeest thou not comprehende al creatures in these two woordes: Heauen, and Yearth?

C. Yes verely: and thei may right well be conteined vnder these twoo woordes, seeyng that all thynges bee either Heauenlie, or Yearthlie:

yearthlie.

M. And why calleſt thou God, onely Creatour, ſeeyng that to ouer thynges, and to conſerue theim alwaies in their ſtate, is a thyng of muche more importaunce, then to haue for one tyme created them?

T. By this worde Creator, it is not onely meante, that God did ones create them, hauyng no further regard to theim afterwardes: but wee ought to vnderſtande, that as the worlde was made of hym in the beginnyng, euen ſo nowe he dooeth conſerue the ſame, ſo that heauen and yearth, with the reſte of the creatures, could not continue in their ſtate, if his power did not preſerue theim. Moreouer, ſeeyng in this maner he doeth maintaine all thinges, holdyng theim as it were in his hande: it muſte nedes followe, that he hath the rule and gouernance of all. Wherefore, in that, that he is creatour of heauen and yearth, it is he that by his goodneſſe, power and wiſedome, doeth gouerne the whole order of nature. It is he that ſendeth raine and drought, haile, tempeſtes, and faire weather, fertilitie and barrenneſſe, dearthe and plentie, healthe and ſickneſſe, and to be ſhort, he hath all thyn-

Cõcernyng the prouidence of God.

ges at commaundemente, to doo hym ser-
uice, at his owne good pleasure.

Cõcernyng the deuilles

P. What laiest thou, as touchyng the de-
uilles and wicked persones? Bee they also
subiect to hym?

C. Albeit that God doeth not guide them
with his holie spirite, yet he dooeth bridle
them in suche sorte, that thei be not able to
stirre or moue, without his permission and
appointment: yea, and more ouer, he doeth
compell them to execute his will, although
it be against their intent and purpose.

P. To what purpose doeth it serue thee, to
knowe this?

C. The knowledge hereof doeth wonder-
fully comfort vs. For we might thinke our
selues in a miserable case, if the Deuilles
and the wicked, had power to doe any thing
contrarie to Gods will. And moreouer, wee
coulde neuer bee quiet in our consciences, if
we shoulde thinke our selues to bee in their
daunger. But for so muche as wee knowe,
that God brideleth them faste, and chaineth
them, as it were in a prison, in suche wise,
that thei can doe nothing, but as he permit-
teth, we haue iuste occasion not onely to bee
quiet in mynde, but also to receiue muche
comfortable

The deuill hath no power but by God.

comfortable ioye, since God hath promised to be our protectour and defendour.

M. Go to then: lette vs come to the seconde part of our beliefe.

5. Sondaie
The secõd part of the beliefe.

T. And in Jesus Christe his onelye sonne our Lorde.

M. What is the effecte of this parte?

T. It is to acknowledge the sonne of God to bee our Sauiour: and to vnderstande the meane whereby hee hath redemed vs from death, and purchased life vnto vs.

M. What signifieth this woorde Jesus, by whiche thou namest hym? *Iesus.*

T. It is as muche to saie, as Sauiour: and this name was geuen vnto hym by the Angell, at Gods commaundement.

M. What? Is that of more estimation, thã if that name had been geuen vnto hym by menne? Math. 1.

T. Yea, a greate deale: for since gods pleasure was, that he shoulde bee so named, he must nedes be our sauiour in deede.

M. What signifieth than this word Christe? *Christe*

T. This woorde Christ doeth expresse more effectually his office, and doeth vs to witte, that he was annointed of the father, kyng, Priest, and Prophete.

M. How

M. How hast thou the knowledge hereof.

C. By the Scripture, whiche doeth teache vs, that annointyng did serue for these three offices, the whiche be attributed vnto hym, in many places of the same.

M. But, what maner of oyle was it, wherwith he was announted?

C. It was no suche materiall oyle, as wee vse, and as did serue in olde tyme, to the ordeinyng of Kynges, Priestes, and Prophetes: but a farre more excellente oyle, euen the grace of Gods holie spirite, wherof the outwarde annointyng in the old Testamēt was a figure.

The kyngdome of Christe.

M. What maner of Kyngdome is that, whereof thou speakest?

C. It is spirituall, and dooeth consiste in Gods worde, and in his holy spirite, wherein is conteined both righteousnesse, and life euerlastyng

The priesthoode of Christe.

M. And what is his priesthode?

C. It is an office and authoritie, to present himself before God, to obtaine grace & fauor for vs: and to pacifie his fathers wrathe, by offeryng an acceptable sacrifice vnto hym.

Hebr. 7. 8. 9. 10. 11.

M. Why callest thou hym a Prophete?

C. Because, that he came doune into the world

woꝛlde, as a chief ambaſſadoꝛ of God his fa-
ther, to declare at large his fathers will, and
to finiſhe all reuelations and pꝛophecies.

wherein Chriſt was a prophet.

Eſai vii.

Hebre.i.

6.Sondaie

Q. Commeth there any pꝛofite vnto thee,
by thoſe names, and dignities of Chꝛiſte?

T. Yea, thei altogether belong to our com-
foꝛt: foꝛ Chꝛiſt did receiue all theſe of his fa-
ther, to make vs partakers thereof, wherby
we might euery one receiue of his fulneſſe.

Ihon.i.

Q. Declare this thynge vnto me, moꝛe at
large.

T. He receiued the holye ghoſte in full per-
fection, with all the giftes of the ſame: to
beſtowe them on vs, and to diſtribute them
vnto euerie one of vs, in the meaſure and
quantitie, that God knoweth to bee moſte
meete, and ſo by this meanes we dꝛawe out
of hym, as out of a Fountaine, all the ſpiri-
tuall giftes that we haue.

Ephe.iiii.

Chriſte is the fountaine of all goodneſſe.

Q. To what vſe doeth the Kyngdome of
Chꝛiſt ſerue vs?

To what vſe the kyngdome of Chriſte ſerueth vs

T. To ſette vs at libertie of conſcience, to
liue Godlie and holilie, that we beyng en-
riched with his ſpirituall treaſures, and ar-
med with his power, maie bee able to ouer-
come the Deuill, Synne, Fleſhe, and the
woꝛlde, whiche be pernicious enemies vn-

to

The profit of Christes priesthode. Hebr. 7. 8. 9. 10. 11. Rom. xii.

to our soules.

M. What profit haue we of this priesthod?

C. Firste, by this meanes he is our mediatour, to bryng vs into the fauour of God his father: and againe, hereby wee haue a free entrie to come in, and shew our selues boldly before GOD, and to offer vp our selues, with all that belongeth vnto vs for a sacrifice. And in this poincte we are fellowes after a sort, of his priesthode.

M. The vtilitie of his office, in that he is a Prophete, is yet behinde

wherfore Christ was a Prophet.

C. Since our lord Jesus hath receiued this office, to become the maister and teacher of his flock, thende of this dignitie, is to bryng vs to the right knowledge of the father, and of his truth, so that we might become Gods housholde scholers, and of his familie.

M. This it is then, that a man maie brieflie gather of thy wordes, that this name Christ doeth include .iij. sondrie offices, the whiche God hath geuen vnto his soonne, to the intent to bestowe the fruicte and profite of the same, vpon his electe.

C. It is verie true.

7 Sondaie

M. By what reason callest thou Christ the onely soonne of God, since God doeth name

all

all vs also his childzen?

C. As touchyng that, that wee are Goddes childzen, we are not so of nature, but onely by his fatherlie adoption, and by grace, in that God doeth accepte vs foz his childzen: now our lozde Jesus, beyng begotten of the substaunce of his father, and beyng in the self same nature, maie iustly be called Gods onelye soonne, foz that there is none other that is so by nature.

Christe the only sonne of God by nature, & wee by grace.
Ihon.i.
Ephe.i.
Hebr.ii.

P. This is then thy meanyng, that this honour pertaineth peculiarelie to hym alone, as to whom it belongeth by nature, the whiche notwithstandyng, hee hath by free gifte of his goodnesse, communicated vnto vs in that we are his members.

C. It is euen so: and therfoze in respect of that his communitatyng with vs, the scripture calleth Christe in an other place, the first bozne emong many bzethzen.

Roma.i.
Colloss.ii.

P. Why callest thou hym our Lozde?

C. Because he is appointed of the father, to haue lozdship ouer vs, and to rule in heauen and yearth, and to be the heade of men and Angelles.

P. What is the meanyng of that whiche followeth?

C. It

The anoyntyng of Christ.

C. It declareth after what sort the sonne of God was annointed of his father, to bee come our Sauiour: that is to saie, he tooke vppon hym our flesshe, and therein fulfilled all thynges necessarie for our redemption, accordyng as thei be here rehersed.

M. What meanest thou by these two clauses: Conceiued by the holy Ghoste, borne of the virgine Marie?

Christ became very manne.

Psal. xxxii. Math. i. Luke i.

C. That he was fashioned in the virgines wombe, takyng verie substaunce and manhode of her, that he might thereby become the seede of Dauid, as the Prophetes had before signified: and yet notwithstandyng all this was wrought by the secrete and marueilous power of the holie ghoste, without the companie of manne.

M. Was it then needefull, that he should take vpon hym our verie flesshe?

Roma. v.

C. Yea verelie: for it was conuenient that mannes disobedience againste God, should be purged in the nature of man. And moreouer, if Christ had not been partaker of our

i. Tim. ii. Hedre. iiii.

nature, he had not been a meete mediatour to make vs at one with God his father.

M. Then this is thy saiyng: that it behoued that Christ shoulde become verie man,

to

to the ende he might execute the office of a sauiour, as in our persone.

C. Yea verely: for we must borow of hym all that, whiche is lackynge in our selues, for this our defaulte, could not otherwise be remedied. *Christe hath performed that which lacked in vs.*

M. But for what cause was this thynge wrought by gods holye spirite, and not rather by the companie of manne, accordynge to the order of nature?

C. Because the sæde of man, is of it self altogether corrupted with synne, it behoued that this conception of Christe, shoulde bee wrought by the power of the holy Ghoste, whereby our sauiour might be preserued, from all corruption of sinne, and replenished with all maner of holinesse. *Christ was conceiued by the spirit of god.*

M. So then by these saiynges, it is euidently declared vnto vs, that he whiche shoulde purifie and clense other from filth of sinne, must be himself free from al spottes therof, and euen frō his mothers wombe, dedicated vnto God in pureneſſe of nature, so that he maye not be giltie of that corruption, wher with the whole stocke of man is infected.

C. I meane so.

M. Wherefore speakest thou of his death, s. Sondaie

immediatly after his birthe, and leaue out the whole historie of his life.

C. Because there is nothing mencioned or spoken of in our Crede, but that whiche peculiarely belongeth to the substaunce of our redemption.

P. Why, is it not said plainly in one word that he died, without any speakyng of Pontius Pilat, by whose iudgement he suffred.

C. This was not onely to make the historie of Christes Passion, to haue more euident assuraunce, but also to declare vnto vs that he was condemned to death by a iudge.

P. How so?

C. He died, to suffer the paine that was due vnto vs, that we might be thereby deliuered from thesame. Now forsomuche as we were giltie before gods iudgement, as wicked misdoers. Christ toke vpon him our persones, vouchsaued to shewe himselfe before an yearthly iudge, and to be condempned by his mouth, that thereby we might be cleared before the iudgement seate of God.

Christ was condemned to clere vs

Math. 27. Luke. 23.

P. Notwithstandyng, Pilate doeth pronounce him innocent, & so by that he dooeth not condempne him, as worthie of death.

C. Pilate did both the one and the other: first,

firſt, he was pronounced innocent and iuſte by the iudges owne mouth, to ſignifie that he ſuffered not for his owne deſert, but for our treſpaces: & yet withall theſame iudge did giue ſolempnelye the ſentence of death againſt him, to teſtifie and expreſſe, that he is our true pledge and raunſome, as he who alſo hath taken vnto him our condemnation, to deliuer vs from theſame.

Christ was cõdemned for vs.

Christ was our raunſome.

P. That is wel ſaied: For if he had been a ſynner in deede, he had not bẽn meete to haue ſuffred death for the offences of other and neuertheles, to thende that we might bee clearely quitte by his condemnation, it was neceſſarie, that he ſhoulde be compted as emong the wicked.

Eſaie. 53.

T. So I meane.

P. Where thou ſaieſt, Chriſte ſuffered on the croſſe, was that kinde of death of more importaunce, then if he had bẽn otherwiſe put to death?

6. Sondrie Christ toke vpon hym ſelfe the curſe due vnto vs, that wee might bee free.

T. Yea verely: and touchyng that matter ſaincte Paule ſaith, that he was hanged on a tree, to the intent that he might take vpon hym our curſe, and ſo diſcharge vs: for that kinde of death was accurſed of God.

Gala. 3. Deut. 21.

P. What? Is it not a greate reproche and

dishonor vnto our lorde Jesus, to saye that he was accursed, and that before God?

C. No not a whitte: for he through his almightie power, by takyng the curse from vs vnto himselfe, did in suche sorte make it voyde and of none effecte, that he him selfe neuerthelesse continued still so blessed, that he was able to fulfill vs also with his blessynges.

M. Declare that that foloweth.

Christ euē in suffring death, vāquished death.

C. In so muche as death was a punishmēt appointed vnto manne for sinne, therefore our sauiour Christ did suffer death, and by sufferyng, ouercame it. And to the intente also, to make it the more certainly knowen vnto vs, that his death was not counterfecte, it pleased hym also to bee buried, after the common maner of men.

M. But it appered not, that any profite cometh to vs, by this that Christe hath won the victorie of death, seeing that wee notwithstandyng, cease not to dye.

The death of the faithfull, is a right passage to life euerlasting

C. That doeth not hinder: for the death of the faithfull, is now nothing els, but a redie passage to a better life.

M. It foloweth thē necessarily hereof, that we ought in nowise to be afraied of death,

as

as thoughe it were a dreadfull thynge, but rather it behoueth vs willinglye, to walke the trace of our hedde and capitaine Iesus Christ, who as he perished not by death, so will he not suffer vs to perishe thereby.

C. It is euen so.

M. What is the sense of that clause, He descended into hell.

10. Sōdaie *The vnderstāding of this. Christ wēt downe into hell.* Actes. 2.

C. That Christ did not onely suffer naturall death, which is a separation of the soule from the body, but also that his soule was in wonderfull distresse, enduryng grieuous tormentes, whiche saint Peter calleth the sorowes of death.

M. For what consideration susteined hée those paines, and in what sort?

C. Because he presented himself before the iudgement seate of God, to satisfie for sinnes, it was necessarie that he should séele this horrible tormente of conscience, as if GOD had vtterly forsaken hym, yea, as thoughe God had béen his extreme enemy: and béeinge in this extremitie, he cried to his father: My God, my God, why haste thou forsaken me?

M. Why, was God then angrie with him? Math. 27

C. Naye, howbéeit it was méete that God Marke. 15

Esaie. 53. 1. Peter. 2. should punish him in such sort, to perfourme the woordes of Isai, that he was beate with the hande of his father, for our sinnes, and that he was wounded for our transgressiõs.

M. But howe coulde it bee, that hee was in such dreadfull anguishe, as though God had vtterlye forsaken hym, seynghe was God himselfe?

C. We must vnderstande, that he was in suche distresse onelye, as touchynge his humanitie. And to the intente that he mighte fele these panges in his manhode, his Godhed did in the meane time, for a little space kepe it selfe close, that is to saie, it did not sheive the might thereof.

M. But how coulde this bee, that Christe, who is the saluation of the worlde, coulde be vnder suche condemnation?

C. He was not so vnder it, that he shoulde continue in the same for he hath in such wise felt these terrours, whiche we haue spoken of, ỳ he was not ouercome of the same, but hath rather thereby made battaile againste the power of hell, to breake and destroy it.

The difference betweene the anguish of christes spi

M. Hereby then we se the differẽce betwen the grife of minde, whiche Christ did suffer, and that which the impenitent sinners doe abide.

abide, whō God doeth punishe in his terri- *Hell, & the conscience of the wicked.*
ble wrath: for that very pain which Christe sustained for a time, the wicked muste indure continually: and that which was vnto Christe but a pricke, is vnto the wicked in stede of a glaue to wounde them to death.

T. Truthe it is: for our Sauiour Christe, euen in the middeste of his tormentes, did not cease to putte a full truste euermore in God his father: but the damned sinners doe despaire: yea, they despise God, in so muche that they blaspheme his maistie.

11. Sōdaie

P. Maie wee nowe gather by this, what profite cometh to the faithfull, by the death of Iesus Christe?

The profit and vertu of Christes death standeth in .3. poinctes.

T. Yea very well: and firste of all, wee see that it is a Sacrifice, wherewith he hath fullye satisfied his Fathers iudgemente in oure behalfe: and thereby also he hath appeased Gods wrathe, and hath broughte vs vnto his fauour againe: secondly, that his bloud is a washinge of our soules: from all maner of spottes: and finallie, that he hath so clene wiped awaie oure sinnes, throughe his death, that God wyll neuer hereafter haue remembraunce of theim, so that the obligation, whiche was against vs, is nowe

cancelled and made voide.

M. Haue we none other profit of his death?

C. Yes verely: that is, if we be true mẽbres of Christ, our old man is crucified, and our flesshe is mortified to the ende, that none euill lustes doe hereafter beare rule in vs.

M. Expounde the article folowyng.

1. Peter. 3. C. He rose the thirde day from death to life wherein he shewed, that he had gotten the victorie of Death & sinne. For throughe his resurrection, he swallowed vp Death, he brake a sunder the chaines of the Deuill, & finallie, he destroied all his power.

M. Tell me how many waies, this resurrection of Christ doeth profite vs?

The benefit and vertue of christes resurrectiõ stãdeth in 3. pointes. C. Three maner of waies. The firste, that wee haue fullie obteined to bee righteous therby: secondly, it is a sure gage of our immortalitie: thirdlye, that if we bee in deede truly partakers of his resurrection, we rise nowe in this present worlde, into a newe kinde of life, wherby we serue God onely, and leade our lines agreable to his will.

Rom. 4. 5
1. Cor. 15.
12. Sõdaie

M. Let vs go forward to the rest.

Christ ascended into heauen. C. He ascended into heauen.

M. Went Christ vp into heauen, in suche sort, that he is no longer in the yearth?

C. Yea:

T. Yea: for when he had perfourmed who-
lye all thinges, that were enioyned hym by
the commaundementes of his father, & had
accomplished all that was necessarie for our
saluation, it was not nedeful that he should
remaine any longer in the worlde.

The profit of Christes Ascension, standeth in. 2. poits.

H. What profite haue we by his ascēsion?

T. We receiue double profite thereby: for
since that our sauiour Christ is entred into
heauen in our name, euen in like maner as
he came doune frō thence for our sakes, he
hath thereby made an open entrie into the
same place for vs, giuinge with all an assu-
red knowledge, that the gate of heauen is
now open to receiue vs, whiche was before
shut throughe our sinnes. The seconde pro-
fite is, that he appered in the sighte of God
the father, to make intercession for vs, and
to be our aduocate, to make answer for vs.

Rom. 8.
Hebr. 2.
1. Ihon. 12

H. But is our saniour Christ so ascended in-
to heauen, that he is no more here with vs.

T. No not so: for he himself promiseth con-
trarie: that is, that he will be present with
vs, vnto the worldes ende.

Math. 28.

H. Is it meant of his bodily presence, that
he maketh promes so to continue with vs?

T. No verely, for it is an other matter, to

Luke. 34. Actes. 1. speake of his body, which was taken vp into heauen, & of his power, whiche is spread abrode throughout the whole worlde.

M. Declare the meaning of this sentēce, he sitteth at the right hande of God the father.

Math. 28. C. The vnderstandynge of that, is that he hath receiued into his handes, the gouernaunce of heauen and yearth, whereby he is kynd and ruler ouer all.

M. What signifieth this woorde, Ryghte hande, and the sittynge at the righte hande?

To sitte at the right hande of God. C. It is a similitude, or a maner of speache borowed of yeathlye Princes, whiche are wonte to place on their righte side, suche as they substitute nexte vnder them, to rule in their name.

Ephe. 1. M. Then thou meanest nothing els therby but that whiche S. Paule speaketh, that he was appointed hed of the church, set in au-

Philip. thoritie aboue al powers, & that he hath receiued a name or dignitie passing al other.

C. Euen so it is.

13. Sōdaie. M. Go forward to the residue.

Actes. 1. 3. C. From thence he will come to iudge the

1. Cor. 15. quicke and the dedde, that is to saye, he will

Hebre. 10 come doune from heauen, and shewe hym

1. The. 4. selfe visibly once againe in Judgemente, as

he

e was sæn to ascende.

. Seing the iudgement of God shalbe in
e ende of the worlde, howe maie that bee, Hebr. 9.
hiche thou saiest: some shalbe aliue, and
ther some shalbe dedde, since it is a thynge
ppointed vnto all men, to dye ones:

. Saint Paule maketh aunswere to this 1. Cor. 15.
uestion himselfe, saiyng, that they whiche 1. Thes. 4
t that time shalbee lefte aliue, shalbee so-
inly chaunged, to the ende that they corp-
ptible nature bæing abolished, they maie
e clothed whith incorruption.

. Thy meanyng is then, that this change
albe vnto them in stede of a death, in so
uch as it shall abolish their former nature
nd make them rise againe in a newe state.

. Truth it is.

. Doe we receiue any comforte by this,
at our sauiour Thrist will come ones to
ge the worlde?

. Yea verely and that greate: for we are Hebre. 9.
ught certainly, that his comming at that
me, shalbe onely for our saluation.

. Then there is no cause, why we should
afraied of the daye of iudgement, or that
e shoulde tremble therefore?

No truelie: for so muche as we shall
appere

Christ shal iudge vs, & answer for vs.

appeare before none other Iudge but hym, who is our aduocate, and hath taken vppon hym to defende our cause.

14. Sōdaie

The third part of the belefe. Of the holi ghost, and his giftes.

M. Let vs now come to the third part?

C. That concerneth our faithe in the holie ghoste.

M. And to what purpose doeth it serue vs?

C. It dooeth vs to vnderstande, that euen as God hath redemed vs, and saued vs in Iesus Christe, euen so it pleased hym, to make vs partakers of his redemption and saluation, through his holy spirite.

M. How so?

C. In like maner as the blond of Christ, is the onely purgation of oure soules, euen so the holy ghoste must sprinkle oure consciences with thesame, to make them cleane.

1 Peter. 3. 1. Ihon. 1. Psal. 51.

M This nedeth a more euidēt declaration.

Roma. 5.

C. It is to saie, that the spirit of god dwelling in our hartes, doeth make vs fele the vertue of our Lorde Iesus: for it is he that doth open the eyes of our hartes, to beholde Christes benefites towardes vs: he dooeth seale them in our hartes: & this spirit doeth also regenerate vs, & make vs newe creatures, in suche sort, that by his meanes wee receiue all these giftes & benefites, which

Ephe. 1.

be

be offered vnto vs in Christe our sauiour.

Q. What followeth now next?

A. The fowerth parte of our beleefe, wher it is said: I beleue that there is an holy vniuersall Churche.

15. Sōdaie The fourth part which is of the Churche.

Q. What is the Churche vniuersall?

A. It is the bodie and felowship of theim that beleue, whom God hath ordeined and chosen, vnto life euerlasting.

What the churche is.

Q. Is it necessary ỹ we beleue this article?

A. Yea, vnlesse we mynde to make Christes death of none effect, and make all those thinges to no purpose, whiche we haue rehearsed alreadie: for all Christes doynges proue there is a churche.

Q. This is then thy saying, that all whiche hetherto hath bœn declared, doeth touche the cause & grounde of our saluation, in so much as GOD hath receiued vs into his fauour, by the meane of our sauiour Iesus Christe, and hath stablished this grace in vs through his holye spirite: but now the effect that cometh of all this, is declared vnto vs to geue the more euident assurance therof.

For what purpose Christ suffred death

A. It is euen so.

Q. What meanest thou by callynge the churche holye.

Rom. 8. Ephe. 1. C. I call the Churche holye in this sense, because that those whome God hath chose he iustifieth and reformeth vnto holinesse and innocencie of life, to make his glorie t

Ephe. 5. shine in them: and also our sauiour Christ hath sanctified his Churche, which he red med, to the ende it might be glorious an without spotte.

P. What meaneth this worde Catholik or vniuersall?

The meaning of this word catholike. C. It serueth to put vs in remembraunce that as there is but one hedde of the faith full, euen so it behoueth them to be knitt together in one bodie, so that there bee no

1. Cor. 12. Ephe. 4. diuerse Churches, but one Churche onely dispersed throughout the whole worlde.

The communion of the faithfull. P. Declare as touchyng The communion of saintes.

C. That clause is put to, for a more plain declaration of the vnitie of the members Christes churche. Moreouer, it doeth vs t vnderstãde, that all the benefits that Chri hath geuen to his Churche, belonge to th profite and saluation of euery faithfull per sone, for so muche as they haue all a com munitie together.

P. But is this holinesse of the Churche

now

w alreadie perfecte?

No verely: for it is in cõtinual battail, 16. Sodaie
long as it is in this worlde, & laboureth
waie vnder imperfection and infirmities,
hiche shall neuer be cleane taken awaye
till it be altogether coupled to her hedde
yrist, by whome it is perfectly sanctified. Ephe. 5.

Is there none other waye to know this
urche, but by faith?

Yes verely: there is a Church, whiche
ye be seen to the eye, for somuche as god
h geuen sure tokens, by the whiche wee
ye know the same: but here in this place
ncion is made properly of that churche,
iche he hath chosen by his secrete election
euerlastyng lyfe: the whiche can not be
fectly discerned by our senses.

What is there more?

I beleue the remission of our sinnes. *Touchinge the forgiuenes of sins.*

What is the proper signification of this
de Remission?

That God doeth freelie forgeue all the
nes of theim, whiche beleue in hym in
e sorte, that they shall neuer bee called
ny accoumpte, to receiue any punishe-
nt therefore.

It is easie then to be gathered of this,
that

that we do not merite by our owne satisfa
action, that God should pardon our sins.

C. Ye saie true: for our sauiour Christ hath
made satisfaction, by susteinynge the paine
due vnto thesame: for wee of our parte be
not able to make anye recompence to God
but of his mere liberalitie, wee obtaine the
benefite freelie.

Y. Wherefore dooest thou make mention
of Remission of sinnes, immediatly after
that thou hast spoken of the Churche?

There is no remissiō of sins with out the body of the Churche.
Esaie. 46.
Eze. 13.
Ioel. 2.
Gene. 8.
1. Peter. 3.

C. Because that no man can receiue for
giuenesse of his synnes, vnlesse he bée ioy
gned in the felowship of gods people, and
so continue in the vnitie of Christes body
euen to the ende, like a true member of his
churche.

Y. By this saiyng then, without the chur
che there is nothinge but helle, death, and
damnation.

C. That is moste certaine: for all such as
dooe deuide them selues from the bodie of
Christ, to breake the vnitie thereof by sec
tes, are vtterlye destitute of all hope, to en
toy euerlasting life, whiles they kepe them
selues so diuided.

17. Sōdaie

Y. What followeth more?

C. Th

C. The risyng againe of the bodie: and life euerlastyng.

Q. Whereto serueth this Article in oure beliefe?

A. To teache, that our felicitee consisteth not in any thinge vpon yearth. The whiche knowledge may serue vs for twoo necessarie purposes. First, it serueth to teach vs to passe through this transitorie worlde, as through a straunge countrée, settinge not by yearthly thinges. Secondly, it putteth vs in comfort, that although as yet we doe not fullye enioye the fruicte of that grace, whiche oure lorde God hath frely geuen vs in Christe, that yet we ought not to be discouraged, but pacientlye to waite for hym, vnto the tyme that he shall appeare. *Of our resurrection.*

Q. What shall bee the maner of his resurrection?

A. All they whiche be ded before that time, shal then take their owne bodies againe vnto thē: howbeit they shalbe of an other sort, that is, they shalbe no more subiect to death & corruption: & yet notwithstandyng, they shalbe of the selfe same nature & substaunce as before: and suche as shall then remaine aliue, God will raise them vp marueilous- 1. Cor. xv.

ly, and sodainly chaunge their bodies, in the twinklyng of an eye, as we haue said before.

M. Shall not the wicked bee aswell partakers of this resurrection, as the faithfull?

Math. xxv Iho. v. C. Yea verely: but they shalbe in condition farre vnlike: for the faithfull shal rise again to euerlasting ioy and saluation, and the other to euerlasting death and damnation.

M. Wherefore is there mention made of life euerlasting, and not of hell?

C. Because the Crede is a brief some of our faith, conteining in as fewe wordes as can be, that whiche belongeth perticularly, to comfort the consciences of Gods faythfull: therefore Gods benefites, whiche he freely bestoweth vpon his people, be rehersed onely, without any mencion of the wicked, who are cleane shut out of his kyngdome.

12. Sodaie

M. Since we haue the foundation, whereupon our faith is builded, wee maye wel gather hereof, what is the right faith?

What thige surely faith is.

C. Yea verely: that is to saie, it is a sure persuasion, and a stedfaste knowledge of Gods tender loue towardes vs, accordynge as he hath plainly vttered in his Gospell, that he will bee both a Father, and a sauiour vnto vs, through the meanes of Iesus Christe.

M. Doeth

Q. Doeth faithe stande in our power? Either is it a free gifte of God?

A. The Scripture teacheth vs, that it is a speciall gifte of the holy ghoste, and very experience doeth also confirme the same.

Q. How so?

A. For the feblenesse of our wittes is such, that we can by no meanes, attain vnto the spirituall wisedome of God, the whiche is reuelled vnto vs by faithe: and our hartes are naturally inclined to a certain distrust, or at the least a vain trust, either in our selues, or in other creatures: but what tyme Gods spirite hath lightned our hartes, and made vs able to vnderstande Gods wil (the which thing vs can not attain otherwise) then doeth he arme vs also with a stedfaste confidence in his goodnesse, sealyng the promises of saluation in our hartes.

The holye ghoste doth lighte oure mindes.

Q. What profite cometh to vs through this faith, when she haue it?

A. It doeth iustifie vs before God, and maketh vs inheritours of euerlasting life.

This faith maketh vs sure of our righteousnesse.

Q. Is not a manne then iustified throughe good workes, if he liue holily, and in the obedience of Gods will?

A. If any man were so perfecte before god,

he might worthelye bee called righteous: but for so muche as wee are all wretched synners in the sight of God, we are driuen to seke elswhere, for a worthinesse to make answere for vs to Gods iudgement.

19. Sodaie

P. But bée all oure woorkes so disproued that they can merite nothyng at all for vs, before God?

All mãnes workes be damnable, vntil they be regenerate thorowe gods spirite.

C. Firste, all such woorkes as we doe of our selues, by our nature, are vtterly corrupt: wherof it foloweth necessarily, that they cã not please God, but rather doe prouoke his wrath, and he cõdemneth them euery one.

P. This is then thy saiyng, that vnto the tyme that God hath receiued vs to mercie, and regenerate vs by his spirit, we can doe nothyng but sinne: euen as an euill trée can bryng forth no fruict, but that which is euil.

Math. viii.

C. Euen so it is: for although our woorkes make a faire shewe to mannes sighte, yet they are wicked before God, so long as the harte is noughte, vnto the whiche GOD chiefly hath respecte.

P. Hereby then thou doest conclude, that it lieth not in our power, to preuẽt God with our mérites, and so to prouoke hym to loue vs, but muche rather we there by do stirre hym

hym to be moze & moze angrie againſt vs.

T. Yea ſurely: and therefoze I ſaye, that without any conſideration of our owne wozkes, he doeth receiue vs into his fauoz, and of his bountifull mercie, throughe the meri- tes of our ſauiour Chriſte, accomptyng his righteouſneſſe to be ours, and foz his ſake imputeth not our faultes vnto vs. Tit. iii.

M. What meaneſt thou then, that a man is iuſtified by faithe?

T. Foraſmuche as throughe beleuyng, that is, receiuynge with an aſſuraunce of the harte, the promiſes of the Goſpell, we en- ter into poſſeſſion of this righteouſneſſe.

M. This is then thy meanyng, that as god doth offer righteouſnes vnto vs by his Goſ- pell, ſo the onely waye to receiue it, is faith.

T. So I meane.

M. Well then, after that God hath ones receiued vs into his fauoz, be not the woz- kes whiche we doe by the vertue of his ſpi- rite, acceptable vnto hym? 20. Sōdaie *The good workes which pro cede onely of faith.*

T. Yea verely, becauſe he doeth of his frée goodnes ſo accepte them, & not becauſe their wozthineſſe doeth deſerue ſo to be eſtemed.

M. Howe is it that they be not wozthy of thē ſelues to bee accepted, ſince they pzocede of

the holy ghoste?

C. Because there is mixed some filthe, throwe the infirmitie of the flesshe, whereby they are defiled.

The waye to do good workes whiche please god.

M. By what meanes then, are they made acceptable vnto God?

C. By faithe onely, whereby a man is assured in his conscience, that God will not straightly examine his woorkes, nor trye them by the sharpe rigour of his iustice, but that he wil hide the vnperfectnesse, and the vncleane spottes that be in them, with the pureneſſe of our sauiour Christe, and so accoumpt them as perfecte.

M. Maie we saie then, that a christian is iustified by his woorkes, after that God hath called him, or that he doeth merite throughe them Gods fauour, or the procurements of life euerlastyng?

Psal. 143. C. No verely: but rather it is said, that no man liuyng shalbe iustified in Gods sighte: and therefore we muste praye, that he doe not enter into iudgement with vs.

M. Thou meanest not hereby, that the good dœdes of the faithfull, are vnprofitable.

C. I meane nothyng lesse: for God promiseth to rewarde them largely, bothe in this, woorlde

worlde, and in the life to come: and yet this notwithstandynge, those rewardes of God, be not geuen for our worthie deserues, but onelye because it pleaseth God of his goodnesse, to loue vs frælye, and so to couer and forget oure faultes, that he will neuer call them any more to remembraunce.

Q. Maie we be iust, without good workes?

A righte faithe is neuer idle.

C. That is not possible, for to beleue in Christe, is as muche to saye, as to receiue Christ in suche sorte, as he doeth geue hym selfe vnto vs: now this is an euident thyng, that Christ doeth not onely promes to deliuer vs frō death, and to restore vnto vs the fauor of God his father, through the onelye merites of his innocencie, but also he promiseth to make vs newe creatures by hys holy spirit, to the ende that we shoulde leade an holy conuersation in all good woorkes, so that these muste bæ ioyned together, except we would deuide Christ frō hym selfe.

what it is to beleue in Christ.

Q. Then I se, that it is so farre from the office of faith, to make men despisers of good werdes, that it is the verie roote, whence all good woorkes doe spring.

C. It is most certain: and for this cause the doctrine of the Gospell doeth consist in these

The effect of the Gospell, is

faith & repentance. two poinctes, faith and repentaunce.

M. What maner of thing is repentaunce?

21. Sōdaie what repētaunce is? C. It is the hatred of synne, and loue of iustice, proceadyng of the feare of God, which bringeth vs to the forsakynge of our selues, and to the mortifiyng of our flesshe, that we maie geue our selues, to be gouerned by the spirite, in the seruice of God.

M. This then was the seconde member in the diuision, whiche we made at the beginnyng, concernyng a christian mannes lyfe.

wherin the right seruyng of God standeth. C. Yea verely: and we haue saied also, that the verie right and alloweable seruice of God doeth consiste, in obeiyng his will.

M. Why so?

C. Because he will not be serued after our fantasie, but after his owne pleasure.

M. What rules hath he geuen vnto vs: to leade our life by?

C. His lawe.

M. What thinges doeth it containe?

The lawe hath twoo partes. C. It is deuided into twoo partes, whereof the firste doeth containe foure commaundementes: the seconde conteineth fyue, so that there be tenne in the whole.

Leui. xix. Deut. vi. M. Who hath made this diuision thereof?

C. God hymself; who also gaue it writtē in

two

two tables vnto Moises, saiyng: that the whole was reduced into tenne sentences. Exod.34. Deut.x.

Q. What is the content of the firste table?

A. It cõteineth the maner of the true worship of God. *The effect of the first Table.*

Q. What is conteined in the second table? *The effect of the secõd Table.*

A. How we ought to behaue our selues towardes oure neighbours: and what duetie we owe vnto them.

Q. Rehearse the firste commaundement. 22.Sõdaie *The firste commaundemente.* Exod.xx. Deut.v.

A. Hearken, and take hæde Israell. I am the Lorde thy God, whiche haue broughte thee oute of the lande of Egppte, from the house of bondage: Thou shalte haue none other God before my face.

Q. Declare the meanyng hereof.

A. In the beginnyng he vseth, as it were, an introductiõ to the whole lawe. For he doth chalenge here vnto hym selfe, first authoritie to commaunde, namyng hym selfe euerlasting, and the creatour of the worlde, and againe after, he calleth hym selfe our God, to make vs highly to esteme his doctrine: for if that he bee our sauiour, it is good reason, that we be also his obedient people.

Q. But that whiche foloweth after, touchynge the deliueraunce from the bondage

of Egipte, is it not referred peculiarely to the people of Israel?

What signifieth the deliuerance out of Egypte.

C. Yea verely: as cõcerning the body, howe be it, it belongeth also indifferently vnto vs all, in so muche as he hath deliuered oure soules, frõ the spirituall captiuitie of sinne and from the tyrannie of the deuill.

M. Why doeth it make mention of this: in the beginnyng of his lawe?

C. To put vs in remẽbraunce, how greatly we are bounde to obeie his good pleasure, & what vnkindnesse it is to doe the contrary.

The some of the first commaũdement:

M. What requireth he in this firste Commaundement?

C. To reserue vnto hym onely, his whole honour, not geuyng anye parte thereof to any other.

M. What is his due honour?

The honor that is due to God alone.

C. To worshipp him, to put our whole truste in hym, to call vpon him, & suche other lyke, which be attributed only vnto his maiestie

M. Wherefore saieth he: Before my face?

C. For so muche as he seeth and knoweth all thinges, and iudgeth the secret thoughtes of mennes hartes, he signifieth vnto vs that he doeth not require onely that in outwarde profession, but that vnfeinedly from

the

the botome of our hartes, we doe take hym for our onely God.

Q. Rehearse the second commaundement?

A. Thou shalt make thée no grauē Images neither anye similitude of thinges, that are in heauen aboue, neither that are in the earth beneath, nor that are in the waters beneath the yearth: Thou shalte not bowe doune to them, neither serue them.

23. Sōdaie *The secōd commaundemēt tou chynge Images and the worshipping of them.*

Q. Dooeth he vtterly forbide the makyng of any Image?

A. No: but he doeth forbidde expressly, either to make any Image, to represent God, either to worship him thereby.

Q. Wherefore are we forbidden to represent God, in any visible Image?

A. Because there is no cōparison betwene hym that is an euerlastinge spirite, incomprehensible, and a materiall body, mortall, corruptible, and visible.

Deut. iiii. Esaie. iiii. Actes. xvii. Roma. vi.

Q. Thy mynde is then, that he doeth great dishonour to Gods maiestie, that goeth about to represent him in suche sorte.

A. Yea verely.

Q. What maner of adoratiō is here cōdēned

Of honour forbidden to images.

A. We are forbidden here, to come before any image, to make any praiers, or to bow our

our knée before it, or to make anye other
signe or reuerence, as though God did there
shewe hym selfe by them.

M. This is not then to be taken, as though
all kéruing or paintyng of Images, were
vtterly prohibited, but alonely to make I-
mages, either to sæke or to honour God in
them, or to abuse them vnto any kynde of
superstition or Idolatrie.

C. It is euen so.

M. For what purpose was this commaun-
dement geuen?

C. That as in the first commaundemente,
GOD shewed hym selfe to be hym alone,
whome we ought to worship and honour,
euen so now he sheweth the right kynde of
worship, to withdraw vs from al superstiti-
tious and carnall imaginations.

14. Sodaie M. Go forthe.

C. He ioineth vnto it a threatning, that he
is the eternall, our GOD, ielous, visiting
the iniquitie of the fathers, in their childre
vpon the third and fowerth generation, of
such as doe hate hym.

M. Wherefore doeth he make mencion of
his might?

C. To signifie, that he is of sufficiente po-
wer

er: to maintaine his honour.

. What meaneth he by speakig of ielousie

. That he can not abide a cõpanion with
ym: for euen as he hath of his vnspeakea-
e gwdnes, freely geuen hymselfe vnto vs,
en so he will that we become altogether
s: and this is the chastitee of our soules,
at they be dedicated vnto him, & kept holy
hym: as contrariwise, it is a spirituall
horedome, if thei be withdrawen frõ hym
any kinde of Idolatrie, or superstition.

. How ought this to be taken, that he pu-
sheth the transgressions of the fathers,
their children?

. To pearce our hartes more depely, with
e terrour of his wrathe, who doeth not
ely threaten to punishe the offendours,
t also their posteritie after them.

. What? Is not this contrary vnto the
hteousnesse of God, to punish the one for
e others faulte?

. If we consider the state of man, the que-
õ is sone answered: for we are euery one
bs by nature, vnder the curse of God, so
t we can not finde fault with God, when
leaueth vs in this state. And as he she-
th his fauour towardes his seruaantes

Touchinge Spirituall whoredom

How God punisheth the fathers wickednes in the child

when

whē he doeth bleſſe their poſteritie, ſo doeth he ſhewe his vengeaūce towardes the wicked, when he ſuffereth their offſpringe, to continue in their curſed ſtate.

M. What ſaith he more?

C. To the ende he might ſtirre vs alſo with tender loue, he ſaieth moreouer, that he ſheweth forthe his aboundaunte mercie vnto the thouſande deſcent, of ſuche as loue him and kepe his commaundementes.

M. Doeth he meane, that the obediēce of a faithfull man, ſhalbe ſufficient to ſaue his poſteritie, although it be wicked?

How God ſheweth mercy to a thouſand generatiōs

C. No: but that he will in ſuche ſorte ſhewe forthe his goodneſſe towarde the faythfull, that for the fauour he beareth vnto them he will alſo be knowen vnto their children not onely mindyng to proſpere them here in thynges of this world, but to ſanctifie them alſo with the giftes of his ſpirite, whereby they maye become obedient to his will.

M. But this ſemeth not alwaies ſo.

Rom. vi.

C. No: for as the lorde doeth reſerue this liberty to himſelfe alwaies, to ſhewe mercie vnto the children of the wicked, ſo on the other parte, he hath not ſo bounde his grace to the children of the faithfull, but that he

aie at his pleasure reiecte whom he will:
t not withstandynge, he doeth in suche
ise order these thynges, that all menne
aye easely see, that he hath not made this
uing promes for nought.

. Wherfore doeth he rehearse here in the
omes, to a thousande descentes, wherras
the threatenyng, he made mencion but
three or fower.

. To signifie, that God is alwaies more
adie to vse gentlenesse and fauour, then
ughnesse or rigour, accordinge as he saith
hymself, that he is readie to shewe mer-
e, and slowe vnto anger. Exod. 34. Nu. xiiii. Psal. Ciii.

. Let vs come to the .iij. commaundemēt. 25. Sodaie

. Thou shalte not take the name of the
orde thy God in vaine. *The third commaundemente.*

. What is the vnderstandyng thereof?

. Ye doeth not onelye forbid to abuse and
aspheme the blessed name of God by per-
rie, but forbiddeth aswell all vaine and su-
rfluous othes. *Of othes.*

. May a man than swere lawfully at any
. Yea verely: when there is iust occasion
at is to saie, to maintaine the truth, when
e time shall require, and likewise to kepe
otherly charitie emong vs.

¶. Doeth

M. Doth he disproue no othes, but such as are made to the hinderaũce of Gods honor?

C. In one kind of othe, he teacheth vs a generall rule, that we neuer vse the name of God, but in feare and humblenesse, to glorifie his name. For euen as he is holy, and of moste worthie price, so it behoueth vs to take diligent héede, that we doe not in suche sorte name it, that either we maye seme to passe lightly of it our selues, or geue to other occasion to haue it in small reuerence.

with what reuerence we should name god.

M. How shall this be?

C. If wee doe neither thinke nor speake of God, nor of his workes, but with all reuerence and honour.

M. What foloweth?

C. A threatnyng, that he will not hold him innocent, that taketh his name in vaine.

M. Seyng that God pronounceth threateningly in other places in a generalitee, that he will punishe all transgressors, what vehemencie is there besides in these wordes?

C. He doeth expresly declare hereby, in how greate estimation he hath the honour of his name, for so muche as he saith euidently he cannot abide, ẏ any man do despise it, to thintent that we might reuerẽce it ẏ more

M. Le

P. Let vs come to the.iiij.cõmaundement.

T. Remember to kæpe holie the Sabboth daie, sixe daies shalt thou labour, and doe all thy woorke, but the.vij. daie is the rest of the Lorde thy God: thou shalt doe no woorke in it, neither thou, nor thy sõne, nor thy daughter, neither thy seruaunte, nor thyne handemaide, nor thyne Oxe, nor Asse, neither the straunger that is within thy gates: for in vi. daies God made heauen and yearth, and all that is in theim, and the seuenth daie he rested: wherefore he hath blessed the daie of rest, and hath made it holy to hymself. 26. Sõdaie The.iiij. commaũdement.

P. Doeth God commaunde to labour sixe daies, and rest the seuenth?

T. No, not precisely: but he doeth giue men leaue to trauell sixe daies, and maketh a restraint onely of the seuenth, in the which he forbiddeth to labour.

P. Are we then bounde by Gods commaũdemente, to refraine one daie in the weeke from all maner of labour?

T. This commaundement hath a certaine speciall consideration in it: for as touchyng the obseruation of bodily reste, it belongeth to the Ceremoniall lawe, whiche was abolished at the commyng of Christ.

M. Saiest thou then that this commaundement, belongeth peculiarly vnto the Iewes and that God did geue it onely for the tyme of the olde Testament?

C. Yea verely, as touchyng the Ceremonie thereof.

M. Why then, is there any other thyng cõteined in it, besides the Ceremonie?

The considerations for the whiche the Sabboth daye was ordeined.

C. Ther be three considerations, why this commaundement was geuen.

M. What are thei?

C. The first is, that it might bee a figure to represent our spirituall rest. The second for a comly order to be vsed in the churche. And thirdly, for the refreshyng of seruauntes.

M. What is spirituall reste?

C. That we cease to do our own workes, ỹ the lorde may bring forth his workes in vs.

M. How maie we thus reste?

C. By mortifiyng our flesshe, and subduyng the inordinate affectiõs of our nature, to the ende that Gods spirit maie beare rule in vs.

M. Are we bounde to this rest but one daie in the weeke?

The spirituall Sabboth is cõtinuall.

C. Yes, continually, so that when we haue ones begunne to enter into it, we muste goe on forwarde, whiles our life lasteth.

M. Why

Q. Why, is there but one daie appointed, to repreſente vnto vs, a thyng that dureth our whole life?

A. It is not neceſſarie, that the figure dooe reſemble in all pointes, the thyng it is ordeined to repreſent: it is ſufficient, if thei bee like in ſome pointes.

Q. Wherefore was the ſeuēth daie appointed, rather then any other?

A. The nōber of .vij. doeth ſignifie perfectiō in the ſcripture: wherefore the .vij. daie was moſte mēete to ſet out vnto vs, a thyng that ſhould ſtil continue: moreouer it putteth vs in remembraunce, that our ſpirituall reſt is but begunne in this life, neither ſhall it bee perfecte, vntill we departe this worlde. *The nōber of ſeuen.*

Q. What is ment by that, which our lorde alledgeth here, ſaiyng, that it behoueth vs to reſt, for ſo muche as he hath doen the ſame. *27. Sōdaie*

A. When God had created all his workes in fiue daies, he appointed the ſeuēth to the conſideration of his woorkes. And to the intent we might bee the more ſtirred thereto, he ſetteth forthe his owne example vnto vs because there is nothyng ſo muche to bee deſired, as to become like vnto hym.

Q. Muſt we then daiely meditate the wor-

kes of God? Or is it enough to haue mynde of them one daie in the weeke?

wee are bounde to praise God cõtinually in his workes.

C. Our duetie is to bee exercised daiely therein: but for our weakenesse sake, there is one certaine daie appointed. And this is that politicke order, whereof I speake.

As touchyng politike order for daies.

M. What order thē is to be obserued ỹ daie?

C. That the people come together, & geue diligent eare to the worde of God, vse common prayers, and make profession of their faithe and religion.

M. What meanest ỹ by thy saiyng, ỹ it was partly ordeined for the ease of seruauntes?

C. That thei whiche be vnder the power of others, might be released somewhat of their labours, the which thyng also serueth to the furtheraunce of the common wealthe, for so muche as euery man hath iuste cause to be the readier, willyngly to trauell the other sixe daies, when thei consider, that thei may take their rest in the seuenth.

Collos. 2.

M. Lette vs now see how this commaundement belongeth vnto vs?

The Ceremonial sabboth is ended.

C. As touchyng the Ceremonie thereof, it is abolished: for wee haue the accomplishement thereof in Christe.

M. How so?

C. For

C. For our old man is now crucified by the vertue of his death: & through his resurrectiō we are raised againe into a newnes of life. Roma. 9.

I. What is there then in this commaundement, that concerneth vs?

C. We are bounde to obserue the politicke order, appointed in the churche, for the hearyng of Gods worde, for commyng together to make common prayers, and for the righte vse of the Sacramentes.

I. And doeth the figure profite vs no more?

C. Yes verely: for it leadeth vs to the truth of that thyng, whereof the Sabboth daie is figure: whiche is, that we beyng made the true members of Christe, ought to cease frō our owne workes, and committe our selues wholie vnto Gods gouernaunce.

28. Sōdaie The fifth cōmaundemente.

I. Let vs come now vnto the second table?

C. Honour thy father and thy mother.

I. What doest thou meane by this worde honour?

what honour is due to our superiours.

C. That children vse humble obedience towardes their father and mother, bearyng a reuerent minde toward thē, readie to assiste and aide them, and willyng to do after their commaundementes, accordyng to their dutie.

I. Procede.

C. God ioigned also a promes to this com-
maundemente, saiyng: that thy daies maie
bee prolonged vpon the lande, whiche the
Lorde thy God hath geuen thee.

M. What is the meanyng of this promes?

C. That God will indue them with a longe
life, whiche haue their father and mother in
due reuerence.

M. Yow commeth it to passe, that God pro-
miseth man to prolong his life (as if it were
a speciall benefite) since this life presente, is
so full of miserie?

A lōg life. C. Though our life be neuer so ful of wret-
chednesse, yet it is the blessyng of God vnto
the faithfull, at the least for this one cause,
that it is a tokē of his fatherly fauor, in that
he nourisheth them here, & preserueth them.

M. Maie a man gather of the contrary part,
that he, who liueth not many yeres, is ac-
cursed of God?

C. No, but rather it commeth to passe ma-
ny tymes, that our lorde taketh them sonest
of all out of this worlde, whom he loueth
moste dearely.

M. In doyng thus, it seemeth that he kepeth
Benefites of this. not alwaies promes?

C. What promes soeuer God maketh vs,
touchyng

touchyng the benefites of this worlde, wee ought to take it with this condition, so farre forthe as it shalbe expedient for the healthe of our soule: for it were a contrary order, not to haue chief regarde of the soule.

Worlde and promised with condition.

Q. And what is to be saied of them, that bée disobedient vnto their father and mother?

A. God will not onely punishe them with euerlastyng paine, in the daie of iudgement, but he will execute his vengeaunce also vpõ their bodies here in this worlde, either by shortnyng their life, either punishyng them by a shamefull death, or some otherwise.

The punishmẽt of children, which disobeye their parentes.

Q. Doeth not God speake expressely of the lande of Canaan, in this promes?

A. Yes, as touchyng the childzen of Israel: but we must now take it in a more generall signification, so that in so muche as the whole earth is the Lordes, we ought to acknowledge, that what countrée so euer we doe inhabite, God hath geuen vnto vs thesame for dwellyng place.

Psal. xxiiij
Psal. 88.
Psal. 115.

Q. Is there nothyng elsto bée vnderstande in this commaundement?

A. Though no mẽtion be made in it expresse but of the father and mother, yet wee muste vnderstande in them all Magistrates

and superiours: for so muche as there is one maner of consideration of them all.

M. What is that?

C. Because God hath geuē vnto them pre-heminence: for there is none authoritie of Parentes, of Princes, or Magistrates, or Maisters, neither any other office, or title of preeminēce but suche as God hath ordeined.

Rom. 13. 22. Sōdaie *The fixte commaundement.*

M. Rehearse the first commaundement.

C. Thou shalt not kill.

M. Is there nothyng forbidden here, but open murther?

C. Yes verely: for cōsideryng that it is God who geueth this in commaundemente, he doeth not onely geue vs a lawe, to restraine our outwarde deedes, but principally to bridle the affections of our mynde.

M. Thy meanyng is then, that there is a certain kind of murther liyng priuely in the harte, the whiche is forbidden here of God.

C. It is euen so: for hatred or rancour, and all desire to doe hurte vnto our neighbour is murther before God.

M. Is it enough then, if we beare no hatred nor malice towardes any man?

C. No, for in that that GOD condemneth hatered, it is to be vnderstande also, that he requireth

requireth of vs to loue all men vnfeignedly procuryng their wealthe.

M. What is the seuēth commaundemente?

C. Thou shalt not commit adultrie. *The. vij. commaundemente.*

M. What is theffect of this cōmaundemēt? *All whoredome is accursed.*

C. All whoredome is declared to bee accursed of God, and therefore it behoueth vs to refraine from it, excepte wee will prouoke his wrathe against vs.

M. Is there none other thyng required, in this commaundement?

C. We muste alwaies haue regarde to the lawmaker, who considereth not onelie the outwarde worke, but rather the affection of the harte. *The mind of the lawe maker is, to be considered.*

M. What is here more required?

C. For so muche as our bodies and soules, are the temples of the holy spirite, that wee keepe theim in all pureneſſe: and therefore we muſt not onely be chaſt, as touchyng the carnall acte, but also in harte, woordes, and behauiour, so that there muſt be no parte in vs defiled or vnchaſte. 1. Cor. 3. 2. Cor, 6.

M. Go on to the eight commaundement?

C. Thou shalt not steale. 30. Sōdaie *The. 8. cōmaūdmēt.*

M. Doeth this cōmaundement forbid onely suche robberies, as bee punished by com-

mon lawes, either doeth it teach any furder.

Of theft. C. This commaundemente reacheth vnto all vnlawfull and deceiuable occupacions, whereby we plucke vnto vs any part of our neighbours substaunce, whether it bee by violēce, by fraude, or by any other meanes that God hath not allowed by his worde.

M. Is it enough if a man refraine from the dæde doyng, either is it forbidden also to desire any suche thyng?

Of inward theft. C. We must alwaies haue a consideracion, that God was the maker of this lawe, who for so muche as he is a spirit, hath not onely regarde to robberies, that be committed in dæde, but he considereth, aswell our secrete enterprises, oure deuises and purposes, and the desires of our mindes, to come by riches through our neighbours losse.

M. What behoueth it vs then to doe?

C. We are bound to doe our endeuor, that euery man may haue his due and right.

The ninth commaundement. M. What is the.ix. commaundement?

C. Thou shalte not beare false witnesse against thy neyghbour?

M. Doeth God forbid in this commaundemente, open periurie before a Judge onely? Either are we charged to make no lye,

to

to the disprofite of our neighbour?

C. Under one kinde, he geueth a generall doctrine: meanynge that we maye not speake any thynge, to the reproche of oure neighbour falsly, and that we maye in no wise backebite hym, or make lyes of hym, whereby he myghte sustaine losse in hys goodes, or be hindered in his good name.

A general doctrine touching other.

P. Wherefore doeth he speake expresly of open periuries?

C. To the intent that we might the more earnestlye deteste this vice of backbitynge and liynge, signifiyng vnto vs withall, that who soeuer doeth accustome hymselfe, to speake sclannderouslye of his neighbour, or to make any lye to his hinderaunce priuely, he will not be ashamed shortly after, to forsweare hymselfe openly.

After customable sclaũdring and liyng, there folweth shortly open periurie.

P. Bée sclaunderous and liynge woordes forbidden here alone? Either bee wée also restrained from all euill thinking?

C. As wel the one as the other, by the reason, whiche we haue alreadie alledged: for that which is euill in the doing before mẽ, is as euill to be willed or thought before God.

That whiche is euill to be done before mẽ, is euill to be thought before god

P. Declare this in fewe woordes.

C. We are taught by this cõmaundment, not

not to iudge euill, or to speake any woordes that sound to the reproche of others, but rather to haue a good opinion of our neighbors and to maintaine their good fame, so farre forthe as the truthe will beare vs.

M. Let vs come now to the last cõmaũdmẽt

31. Sõdaie *The tenth commaundement.*

C. Thou shalte not couette thy neighbours house: neither shalte thou couette thy neighbours wife, nor his manne seruaunt, nor his maide, nor his Oxe, nor his Asse, neither any thyng that is thy neighbours.

M. Seyng the whole Lawe is spirituall (as thou haste saied) and for so muche as euery one of the other commaundementes were ordeined, aswell to correct the rebellious affections of the harte, as to gouerne the outwarde doynges, it appereth that this commaundement is superfluous.

C. In the other commaundementes, God would suppresse our will and affections, but here in this he vtterly inhibiteth all euill thoughtes, light mocions, sodain affections, yea, though wee neuer fully purpose theim, neither consent willingly to doe them.

M. Saiest thou then, that the least mocion, or tẽptacion, that can enter into the thought of a faithfull man, is synne, though he strive

against

gainſt it, and will not by any meanes con-
ent vnto it?

C. It is certaine, that all euill thoughtes
nd mocions, doe procede out of our corrupt
ature: whereof I conclude, that the luſtes
whiche doe kindle & ſtirre vp mannes harte,
o doe amiſſe, though he neuer conſent to do
he thyng, be neuertheleſſe directly againſte
his commaundement.

Euery euil motion is a ſynne.

P. This is then briefly thy ſaiyng, that as
uill luſtes, wherunto men conſent and ſub-
ecte thē ſelues, are reproued as ſynne in the
ormer commaundementes: euen ſo by this
ommaundement, God requireth of vs ſuche
erfection, that there maie not ſo muche as
ne euil motion ones enter into our hartes,
he whiche might prouoke vs to doe amiſſe.

C. Euen ſo I meane.

P. Maie wee not now make a briefe ſomme
f the whole lawe?

C. Verie eaſily: for the whole lawe is com-
rehended in theſe two pointes, the one is,
That we loue God with all our harte, with
ll our ſoule, and with all our whole minde:
The other is, That wee loue our neighbour
s our ſelf.

The effect of the whole Lawe. Math. 22.

P. What is included in the loue of God?

C. To

C. To loue hym as our God: that we ac
knowledge and take hym for oure souerai
Lorde, Maister, Sauiour, and Father: t
that hereby oure duetie is to loue hym, t
feare hym, to honour hym, to putte our
whole truste in hym, and to obeye hym.

To loue God with all oure hartes.

M. What doest thou meane by these wor
des: with all our harte, all our soule, an
our whole minde?

C. It is that we loue GOD with suche a
zeale and feruent affection, that there ma
be in vs no desire, no will, no thought no in
deuour contrarie vnto his loue.

M. What is ỹ meaning of ỹ second point?

32 Sondaye.

C. As we be naturally inclined to loue our
selues, and as this affection doeth passe al
the reste, euen so our loue towardes our
neighbours, ought in suche sorte to bear
rule in our hartes, that it should guide vs a
together, and should be a line & rule there
by to order our thoughtes and dedes.

M. And whome meanest thou, when tho
saiest, our neighbours?

C. I do not onely signifie our kinred, frẽdes,
& suche other as be of our familiar acquain
taunce: but such also as bẽ straungers vnt
vs, and more then that, our very enemies.

M. Howe

How are we bound to them?

There is a bounde, whereby God hath
d all men together, whiche is holye, and
n not be broken by any mannes malice.

Then thou wilt saie, if any mā hate vs,
at cōmeth of himselfe: and yet by the very
der, whiche God himselfe hath appointed
cealeth not to continue still oure neigh-
ur, ? we are bounde euen so to take hym.

So I meane.

Seing the Lawe requireth suche a per-
t seruyng of God, is not euerye Christian
an bound to frame his life after the same.

No man can fulfill the Lawe.

Yes truly: but we haue in vs so muche
akenesse, ỳ there is no man, which fully
h perfo:me, all that the law requireth.

Why? Doeth God therefo:e require of
suche an exquisite perfection, as we bee
t able to reache vnto?

God requireth nothyng of vs, but that,
hiche we are bound to do. But if we geue
igence, to frame oure liues to this rule,
te fo:the in the lawe, then albeit we be
re from attainynge vnto the perfection
reof, yet the Lo:de will not laye to oure
rge, our defaulte.

Speakest thou generally of all men, o:

of

of the faithfull onely?

C. No man is able to begin to doe the leaſt poincte that the lawe requireth, vntill he be regenerate through the ſpirit of God. Moreouer, if it were poſſible to finde out any man who were able to performe ſome parte of that, whiche the lawe demaundeth, it ſhould

Deut. 27. Gala. 3. not be enough, to diſcharge him before God. For the Lorde pronounceth, that whoſoeuer doeth not throughly accõpliſhe euery poincte conteined in the lawe, is accurſed.

33. Sõdaie M. Hereof wee muſt nedes gather, that the lawe hath twoo diſtincte offices, accordyng as there be twoo ſortes of men.

To what vſe the lawe ſerueth, touchyng the vnfaithefull.

C. What els? For as touchyng them that beleue not, it ſerueth to none other purpoſe but to reproue them, and to take from them all maner occaſion, to excuſe them ſelues before God: and this is that, whiche S. Paul ſpeaketh, naming it the inſtrument of death and damnation. But as touchyng the faithfull, it ſerueth to an other vſe.

1. Cor. 3.

To what vſe the lawe ſerueth, as touchyng the faithfull.

M. To what?

C. Firſt, the law maketh it knowen vnto them, that thei can not bee iuſtified by the woorkes: and ſo by humblyng them, it doth ſtirre thē to ſerche their ſaluation in Chriſt

Second

Secondly, whereas it requireth more then is possible, for any man to doe, it warneth them to praie vnto GOD, that he woulde geue them strength, and also doth put them dayly in remembraunce of their faultes, to beate doune their pride. Thirdlie, it seruеth them in the stede of a bridle, to holde them faste in the feare of God.

P. Then albeit, for the time of this transitorie life, wee neuer accomplishe the lawe, yet it is not to be thoughte a vaine thing, y it requireth of vs such a perfection: for therby it setteth vp a marke vnto vs, to thende that wee euery one, accordyng to the grace wherwith God had indued vs, might continuallye with so muche more feruente affection, walke towardes it, and studie dailye more and more to come vnto it.

T. So it is meante.

P. Haue we not a perfecte rule of all righteousnesse, set out in in the lawe?

Obedience to the lawe is Goddes onely seruice & the Satrifice that he requireth of

T. Yes, so perfecte, that God demaundeth none other thynge of vs, then to follow it: and contrariwise, God disalloweth and reiecteth, what soeuer man taketh in hande to doe besides: for obedience is the onelye sacrifice, whiche he requireth.

M. To what purpose then doeth all thos
monitions, declarations, exhortations
2.Sam. 15 and commaundementes serue, whiche the
Iere.7. Prophetes make and the Apostles?

C. Thei are nothinge els, but the exposi
ons of the Lawe, whiche leade vs to the
bedience of the Lawe, rather then draw
vs from it.

M. Yet it semeth that the law doeth not se
out euery mans particulare vocation.

C. Whereas the Lawe of God prescribeth
that we ought to render vnto euery man
that which is his due, wee maye right well
gather thereof, what euery mannes duc
tie is, in his state and callynge: further (as
wee haue alreadie saied) the resdue of the
Scripture maketh a more particulare and
plaine declaration of the same: for the selfe
same thinges, whiche GOD hath in fewe
wordes comprehended, in these tables of
his commaundementes, in other partes of
the Scripture, he doth intreate here and
there more at large.

34.Sodaie M. Seyng we haue now spoken sufficient
lie, of the right seruynge of God (that is to
saye, of obedience of his will) whiche is the
seconde parte of the honour due vnto hym,

let

The third point ton chynge the true honourynge of God, is callynge on hym in our neede.

Let vs treate now also of the thirde poinct.

T. We haue sayd here before, that ỹ thirde maner of honour, whiche he demaundeth of vs, is to call vppon him, and to seeke for helpe at his hande in all our nedes.

D. Doest thou meane, that we must cal vpon him alone?

T. Yea: for he chalengeth this, as a peculiare honoure due vnto his diuine maiestie.

D. Since it is so, after what sort is it lawfull for vs, to require succour at mannes handes?

T. There is a greate difference betweene those twoo thynges: for wee call vppon the name of God, to protest, that wee looke for to helpe, but at his hande, hauynge our whole affiaunce in him, and in none els: yet in the meane tyme, we seeke the helpe of menne, so farre forthe as God geueth vs meane, and he hath lent theim meanes to succour vs.

D. Then to demaunde succour of menne, is nothing at all contrarye to this, that we are bounde to make our prayer onely vnto God for helpe, for so muche as wee put not our trust in theim, neither seeke they^r succour but so farre forth, as God hath ordei-

ned theim ministers, and bestowers of hi
goodes, to our necessitie and comforte.

C. Yea saye wel: and in verie deede, what
soeuer benefite wee receiue at any manns
hande, we are bounde so to take it, as if G
him selfe did deliuer it vnto vs: for ỹ truth
is, that it is he, who sendeth vs all thos
thinges by their handes.

P. It is not then our duetie, to geue thanks
kes vnto menne for their benefites, seyng
the Lawe of nature so teacheth?

C. Yes, and it were for no more, but for
that it hath pleased GOD to call them to
such honour, as to be the dealers and distri
buters of his benefites: for GOD in so do
inge, doeth bynde vs vnto them, and will
that we take the same thankefully at their
handes.

Neither angels nor saincts departed, are to be called vpon for any helpe

P. It appeareth by this, that wee may not
call vpon Angelles or sainctes departed, for
helpe.

C. It is certaine: for touching sainctes de
parted, God hath not appointed vnto them
any suche office, as to helpe vs. And as con
cerninge his Angels, although he doth vse
them as ministers to serue for our health,
yet it is not his will, that we shoulde call

vpon

vpon thē for helpe, either haue our refuge vnto them in time of nēde.

P. Then whatsoeuer is not agreable to the order, whiche God hath set forthe vnto vs, is repugnaunt vnto his will.

T. I meane no lesse: for if so be we bee not content with that order, whiche GOD hath by his woorde set forthe vnto vs, it is a moste certaine token of infidelitie. Moreouer, if in stede of seking vpon God alone, for helpe in all our nedes, wee shall haue recourse vnto Angelles, or anye other creatures, puttinge any parte of our confidence in theim, wee committ therein damnable Idolatrie, by attributyng vnto theim that thynge, whiche ought to bee peculiarly reserued vnto God.

An euident token of infidelitie.

P. Lette vs come now to the right maner of prayer vnto God. Is it enough to praye with the tongue, either is a feruent minde and earnest affection of the harte also required?

35. Sōdaie *Of praier.*

T. The tongue is not alwaye necessarie in prayinge: but the vnderstandynge and earneste affection, are alwaies necessarilie required.

We muste praie with an hartie affection.

P. How proue you that?

Psal. 45. Psal. 29.

C. For so muche as God is a spirite, he requireth alwayes the harte: and as at all other tymes, so specially in time of prayer, when we shewe oure selues in his presence and enter into communication with him: and thereupon he maketh a restrainte of his promes, saiyng, that he will be at hande to heare onely all theim, whiche call vpon hym in trueth: contrariwise, he pronounceth all thē accursed, whiche praye hipocritically, or without an earnest affection.

They are cursed of God, that pray without hartie affection.

M. Then all such prayers, as be made onely with the mouthe, be vnprofitable, and to no vse.

C. They be not onely vnprofitable but prouoke God to displeasure.

M. What maner of affection is required, to make the prayer acceptable?

To praye for thinges when wee fele not the necessitie therof, is both vnprofitable and also offendeth God.

C. We must firste of all haue such a feeling of oure pouertie and wretchednes, that we maye perceiue an earnest vexation & griefe of minde, through the lothsomnesse of sin: we must also haue a feruente desire: to obtaine grace at Gods hande, whiche desire muste kindle our hartes, and ingender in vs a feruent prayer.

M. Owe these thinges proceede of our na-

ture?

ture? Either are they geuen vnto vs by the speciall goodnesse of God?

T. God muste worke herein: for we are of our selues dulle, and without all luste to praier: but the spirite of God doeth stirre vp in our hartes suche sighes, as no tounge is able to expresse, and indueth our mindes with suche a zeale and feruent affection, as God requireth in prayer. Rom. 8. Gala. 4.

P. Doeth this doctrine teache vs: that we oughte not to dispose, and stirre vp our selues to prayer?

T. Nothing lesse: but rather contrariwise, so ofte as wee doe feele our selues cold, and not disposed to prayer, wee ought to make oure supplication vnto the Lorde, that it woulde please hym to inflame vs with his spirite, whereby wee maye bee framed to prayer, with suche affection of minde, as we ought to doe. *Gods spirite is our only schole master to teache vs to pray.*

P. As touching the vse of the tongue, thou doest not compte it vtterlye vnprofitable, in making of prayers. *The tonge serueth to a good vse in the makinge of our prayer*

T. No: for the wordes whiche the tongue vttereth, doe many tymes helpe, stirre vp, and confirme the minde, so that it is not so easely drawen from God. Moreouer, for so

muche as the tongue is created of God for his glorie, aboue al the other members of the bodie, it is reason, that the tongue be employed by all meanes to that vse: finally, the verie feruent affection of the harte, doeth many tymes throughe a vehement mocion, enforce the tōge to speake, thoughe a man did not purpose so to doe.

To pray in a straunge lāguage is a mocking of God.

M. Since it is as thou sayest, to what purpose is it to praye, in a language that a man doeth not vnderstande?

C. It is a verie mockynge of GOD, and a superstitious hypocrisie.

36. Sōdaie

Praier must proceade of a sure confidence in Gods promesse.

M. When we make our prayers vnto God dwe wee at all aduentures, without sure knowledge, whether we shall obtaine anye profit or not? Either ought we to be surelye persuaded, that our prayers will be heard?

C. We must haue this euermore, as a sure grounde in all oure praiers, that they shalbe accepted of God, and that we shall obtaine our request, so farre forthe as it shalbe expedient and necessarie for vs: whereupon saint Paule saieth, that the right inuocation and prayeng vnto God, procedeth of faith. For if we haue not a sure truste in the mercie of God, it is impossible to make

Rom. 10. *Whosoeuer doubteth whether God heareth his*

our praier vnto him a right.

praier obtaineth no thyng.

Q. What saiest thou then of them, whiche are in doubte, whether GOD will heare them or not?

A. Their prayers are vtterly voide, seyng god hath made no promes to any such prayers, for he saieth what soeuer we shall aske if we beleue, he will graunt it vnto vs.

Math. 12. Marke. 11

Thre thinges make vs bolde to aske of god

Psal. 50. 91. & 145 Esa. 30, 65 Iere. 29. Ioel. 2. Math. 6.

Q. It remaineth to knowe, by what meanes, and in whose name, we maye come by this sure confidence, to presente our selues before God, considerynge that we are vile sinners, and farre vnworthie so to doe.

Firste, his promesse.

A. Firste of all, we haue promises of God, whereupon we muste staye oure myndes, without hauyng any regarde of our owne worthinesse. Secondly (if we be the childre of God) he doeth encourage vs, and pushe vs forwarde with his holy spirit, to come to hym familiarelye, as to our father: and that wee shoulde not be afraied to come before his glorious maiestie (although we be but as poore wormes of the yearthe, and moste wretched sinners) he hath geuen vnto vs our Lorde Jesus to bee our mediatour, to the intente that wee, by the meanes of his merites, hauing recourse vnto God, might

Secondly his spirite.

Roma. 8.

The mediacion of Christ his owne sonne

1. Tim. ii. Hebre. 4. 1. Iohn. 2.

haue an assured trust to finde grace.

P. Doest thou meane it thus, that we may not call vpon God by prayer, vnlesse it be doen in the name of our sauiour Christe?

wee maye not pray, but in the name of our sauiour Christ

C. Yea: for we haue an expresse commaundement so to doe: and in so doyng wee haue a sure promes, that through his intercession, all oure requestes shall be graunted vnto vs.

Iohn. 14. 1. Iohn. 2. Ephe. 3. Hebr. 4. Rom. 8.

P. It is not then a foolishe presumption, to presente our selues boldly before GOD, since wee haue Christe for oure aduocate, and sette hym before vs, to the ende that God may for his sake, accept bothe vs and our prayers.

C. No verely: for we make our prayers as it were, by his owne mouthe, for so muche as he himselfe openeth the waye for vs, and maketh our prayers to bee heard, yea, and intreateth also continually for vs.

37. Sodaic

We maye not frame our praiers accordyng to our owne fantasie, but as Gods woorde

P. Let vs treate nowe of the substaunce of our prayers. Is it lawfull for vs to praye, for all thinges that wee fantasie, either is there a certaine rule to praye?

C. If wee shoulde followe our owne fantasie, in makyng our prayers, they shoulde bee verie euill framed. For wee are so blinde,

that

hat wee ar not able to iudge what is meete
o bee prayed for: more ouer, all oure desires
re so inordinate, that it is expediente for
s to bridle them.

teacheth vs, and his holy spirit directeth vs.

Math. 6.

Q. What is then to be doen?

A. We must learne of God, what is meete o bee prayed for, seeing he alone knoweth what is necessarye for vs, and that hee leadeth vs, as it wer by the hande, so that wee ur owne selues doe nothynge but folowe.

Q. What instruction hath he geuen vs for rayer?

A. He hath taught vs sufficientlie howe, nd wherefore to praye, throughout the whole scripture, but to the intent to bringe s to one certaine and sure marke, he hath ette forthe vnto vs one maner of prayer, wherein he hath briefly comprehended all uche poinctes, as be meete and lawfull for s to demaunde.

Q. Rehearse that forme of prayer?

A. It is the very same that our Lorde Jeus, taught his disciples to pray. For when Math. 6. Luke. 11. hey asked of him howe they shoulde praye, e answered, that they should saye on this wise.

The faithful praier.

Our father whiche arte in heauen, halo-

lved

which our Lord him self taught vs.

wed bee thy name. Thy kyngdome come: Thy will be doen euen in earth, as it is in heauen: Geue vs this daye our daily breade. *Our sinnes* And forgeue vs our * debtes, euen as we forgeue our debters: And leade vs not into temptation: But deliuer vs from euill. For thine is the kingdome, and the power and the glorie for euer. Sobeit.

M. For the more easie vnderstādyng hereof, tell me howe many partes be conteined herein.

The diuision of the Lordes prayer.

T. Sire: wherof the.iy. firſt do cōcerne the glorie of God, without any consideration of our selues: thother. iy. touche vs properly and concerne our wealth and profite.

M. Why then, oughte we to desire any thinge of God, that bringeth no maner of commoditie vnto our selues?

T. This is true, that GOD of his infinite goodnes, doeth dispose & order all thinges in suche sorte, that nothynge can turne to the glorie of his name, whiche is not also profitable vnto vs: so that when his name is sanctified and honoured, hee maketh it redounde to oure sanctification: and when his kingdome cometh, we are after a sorte partakers thereof; yet notwithstandyng oure

metie is at ſuche time, as wee aſke theſe
thinges, to haue onely regarde to his honor
without anye conſideration to oure ſelues,
or to our owne commoditie and profite.

P. By thy ſaiyng then, though theſe three
firſte peticions are greatlye profitable to
vs, yet maie we not make them for anye o-
ther purpoſe, but onelye to deſire to haue
God honoured.

T. It is euē ſo: and likewiſe, albeit the iiij.
laſt requeſtes be ordeined, to praie for thin-
ges expedient and neceſſary for vs, yet euen
in them alſo, wee ought moſt earneſtlie to
ſeeke Gods honour, ſo that it muſte bee the
chief ende and marke, whereunto all oure
withynges and deſires be directed.

P. Let vs come now to the expoſition of it: 28. Sōdaie
and before that wee proceade anye furder,
wherfore is God named here, Our father,
rather then by ſome other name?

T. Since in tyme of prayer ſpecialiye, wee *In what*
oughte to haue a ſtedfaſt aſſurance of gods *ſenſe wee*
fauour in our conſciences, it pleaſeth GOD *call God*
to be called of vs by a name, whiche ſoun- *father.*
deth nothinge but all ſweetenelle, bountye
and mercifulneſſe, thereby to driue awaie
all doubtfulneſſe, and feare, & to make vs

conceiue

conceiued a bolde courage, to come familiarly into his presence.

Math. 7. P. Maye we then come boldly and familiarly vnto God, euen as a childe maye come vnto his father?

C. Yea, and with a great deale more assured confidence, to obtaine whatsoeuer wee shall desire: for if wee beinge euill, can not chose but geue vnto our children bread and meate, when they aske it, howe muche lesse can our heauenly father refuse, to geue vs suche thinges, as we haue nede of, since he is not onelye good, but the very soueraine goodnesse it selfe.

P. Maye we not proue sufficiently by this (that God is named Our father) the same thynge whiche wee affirmed, touchynge Christe, that our prayer ought to be grounded vpon sure truste in his merites, and intercession?

C. Yes certainly: for God doeth acknowe-ledge vs none otherwise to be his children, but onelye in so muche as wee be the members of his sonne Christ.

P. Wherefore doest thou not rather call God, thy Father, then our Father, as it were in common?

C. Euery

C. Euery faithful man maye right wel cal GOD his father particularly: but in this forme of prayer our Sauiour Christe doeth teach vs to praye in cõmon, that we mighte remember thereby the duetie and charitie, whiche we owe to oure neyghbours in our prayers, and to monishe vs, not to care only for our selues. *Why wee call him our father*

Q. What meaneth this clause: which arte in heauen?

C. It is as muche to saye, as to name him high, mightie, and incomprehensible.

Q. To what purpose serueth that?

C. That when wee call vpon hym by prayer, we might learne to lifte vp our mynes, and to withdrawe oure imagination from thinkyng any thyng of hym, worldlye or yearthly, and that wee shoulde not measure hym by our fleshlie iudgemente, and so make hym subiecte to oure will or appetite, but rather that we might with all humblenesse of minde, honour his excellent maiestie, and also that we might haue occasion to put so much the more our trust assuredly in hym, considerynge that he is Lorde and maister of all.

Q. Make an exposition of the first petition.

C. The

39. Sodaie
The firste petition.

C. The name of GOD is his honour and renoume, whereby he is sanctified & prayssed emong menne: therfore we desire that his glorie maye bee aduaunced aboue all thynges, and euery where.

In what sense wee wishe the settynge forthe of gods glory

M. Doest thou meane that this his glorie maye either increase or diminishe?

C. No verely, in it selfe: but the meaninge hereof is, that it maye bee knowen as it ought to bee, and that all the worke whiche God doeth, maie appeare vnto menne to bee glorious, euen as they bee in verie deede, so that he mighte be all meanes bee magnified.

Te seconde petition. wherin the kingdome of God cōsisteth.

M. What doest thou meane in the seconde request, by the kyngdome of God?

C. This kyngdome consisteth principallie in two poinctes: that is to saye, first in that he gouerneth his electe, throughe his holye spirite: & againe in that he destroyeth the wicked, whiche will not become subiect to his kyngdome, to the ende that it maye euidently appeare, that there is no power able to withstande his power.

The kingdome of Christe.

M. What vnderstandest thou in praiyng that this kyngdome may come?

C. That it would please God from daye to

daye

maie, to increase the nomber of his faithefull flocke, that he would continually moze and moze, bestowe the giftes of his holie spirite emong them, vntil the tyme come, when they shalbe fully replenished: that he woulde also cause the lighte of hys truthe moze and moze to shine, and that he woulde in such wise make his iustice to be knowen, that the deuill and his kyngdome of darkenesse, may come to vtter confusion, and that all wickednesse maie bee cleane abolished and rooted out

Q. Is not this requeste perfozmed daielie? *The perfecte state of christes kingdome.*

T. It is partly fulfilled: yet we desire that it may be continually increased and aduaunced, vnto suche tyme as it shall come to full perfection: whiche thyng shalbee at the daie of Iudgemente, what tyme God alone shall bee magnified, and all creatures shalbe abased and subiecte vnto his maiestie, and so he shalbe all in all thynges. i. Cor. 15.

40. Sõday

Q. In what sense praieste thou: that Gods will maie be doen? *The third requeste, touching the accomplishmente of gods wil*

T. That all creatures maie bee subiecte to hym and obeye hym, in suche sozte: that what so euer is doen, maie bee pleasaunte to hym.

M. Dweſt thou meane then, that nothing maie be doen, contrarie vnto his will?

T. Our requeſt is not only, that he would bryng all thynges to paſſe, as he hath appointed by hys vnſearcheable counſaill, but that he woulde beate doune all rebellion, ſo that all willes maye obeye hys will onelie.

M. In ſo doyng, doe we not vtterly refuſe our owne willes?

T. Yes vtterlie: and we praie not onelie, that he woulde bryng to nought, ſuche deſires as bee againſte his wille, but that he woulde alſo create in vs newe mindes and newe hartes, that our owne will beyng ſet aparte, his ſpirite maie worke ſuche a wille in vs, as maie be in all poinctes agreable vnto hym.

How gods wil is doen in heauen.

M. Wherefore putteſte thou vnto it, In yearth as it is in heauen?

T. Becauſe the Angelles, whiche be his heauenlie creatures, ſtudie nothyng, but to pleaſe hym, without anie motion to the contrarie: wee deſire that the like maye bee dooen in the yearth, and that all menne maye bee framed vnto alike willyng obedience.

M. Come

M. Come now to the seconde parte: what doest thou meane, by the daielye breade, whiche thou askest? 41.56dais

T. That woorde conteineth all thynges, whereof we haue nede in this present life, not onelye as touchyng meate, drinke and clothes, but all maner of thinges that God knoweth to bee expediente for vs in thys world, whereby we maie haue the fruition of his benefites in quietnesse. *The .4. petition. what is meante by our daylie bread.*

M. Why beggest thou of God thy daielie nourishmente, since he hath geuen a charge vnto all menne, to get their liuyng with the labour of their handes?

T. Albeit we are commaunded to labour for our liuynge, yet all our labour, diligence, and prouision that wee can make, is not able to procure vs a liuynge, but the onelye blessyng of God vppon our handes and trauell, whiche prospereth the thynges wee goe about in hys name. Moreouer, this is to be considered, that it is not meate or drinke, that nourisheth vs (notwithstandyng we be commaunded, to make prouision for those thynges) but the power of God maintaineth our life, and we vse them only as instrumentes. *God muste blesse our labours.*

M. Why callest thou it, Our breade, sins we desire that it maie be geuen vs.

C. That cometh of the only boũtifulnes of god, whose pleasure it was to name it ours, albeit it is nothing at al due vnto vs: & again by this worde we are put in remembrance, not to desire another mans bread, but that only whiche we shal come by, by honest and lawful meanes, agreable to gods ordinaũce.

M. Why saiest thou, this daie, and daiely?

C. These twoo wordes doe teache vs to be contented, and not to wishe more then is sufficient for our necessitie.

Deut. viii. *wherefore we call it daily bred.*

M. Seeyng this is the common praier, belongyng indifferentlie vnto all menne, how is it that the riche (who haue prouided aboũdaunce of goods for a long tyme) may make this petition for one daie?

C. All menne bothe riche and poore muste vnderstande, that what goodes so euer thei haue, they canne nothyng profite theim, but so farre forthe as it pleaseth GOD to geue them the vse thereof, so that when we haue plentie, yet wee haue nothyng, vnlesse he of his goodnesse, geue vs also the fruition and vse of thesame.

4. Daie

M. What is conteined in the fifte requeste?

C. That

C. That it would please God, to forgeue vs our debtes,

The fifte petition.

M. Is there any man liuyng so iuste, that nedeth not to make this requeste?

There is none so holye that hath not nede to aske God forgeuenes of his sins and debts.

C. No surelie: for our Lorde Jesus prescribed this forme of praier to his Apostles, for the behofe of his whole Churche: So then whosoeuer woulde exempte hymselfe from this, refuseth to bee of the compaignie of Christes flocke: and in verie deedes the scripture dooeth plainlie testifie, that the moste perfect man that is, if he would alledge one poincte, to iustifie hym selfe thereby before God, should be founde faultie in a thousand: it is meete therefore, that euerie man haue a recourse continuallie vnto Gods mercie.

Iob. x.

M. After what sort thinkest thou, that our synnes be pardoned vs?

Hereby, debtes are ment sins.

C. Euen as the very wordes of Christ doe sounde: for as muche as our synnes bee as debtes, whereby we are holden fast bounde vnder the daunger of euerlastyng dampnation, we make suplication vnto god, that he woulde of his mere goodnesse pardon them.

M. Thou meanest then, that we obtaine forgeuenesse of our sinnes, by the free mercie of God onely:

In what sorte our sinnes are forgeuen.

C. Yea: for we can by no meanes make amendes, for the least faulte that wee haue committed, if God did not vse his bountifull liberalitie towardes vs, by forgeuyng them freelie euerie one.

M. What profite cometh to vs by that that we are pardoned of our sinnes?

The fruicte of remissiō of sinnes.

C. By this meanes wee are as acceptable vnto God, as if wee were iuste and innocente, and also oure consciences bee surelye perswaded of his fatherlie loue towardes vs, wherby wee attaine to euerlastyng life and felicitie.

M. When thou makest thy praier, that he would pardone vs our debtes, euen as wee pardon our debters, doest thou meane hereby, that we deserue to haue our sinnes forgeuen in that, that we forgeue other menne their faultes?

Our sinnes be pardoned freely.

C. No verelie: for by that meanes wee shoulde not haue pardon of our sinnes freelie, neither shoulde the remission of theim be sufficientlye grounded vppon the satisfaction, whiche was made in the death of Christe, as it ought to bee: but in that that we forgette the wronges doen vnto vs, we followe his example in gentlenesse and mekenesse:

kenesse: and nowe to declare that wee are his children, he hath geuē vs this as a badge to be knowen by, and to certifie our selues þ we are so. On the other parte also he doth vs to witte, that we maie looke for nothing of hym, but extremitie and rigour, if we bee not readie to pardone and to shewe fauoure vnto theim, whiche be in faults towardes vs.

whom god refuseth to coumpt as his childrē

M. Thou meanest then, that God here refuseth to take theim for his children, whiche cānne not forgette wronges committed against them: and that thei should not thinke theim selues to be partakers of the heauenly forgeuenesse,

C. Yea verely: and also to the ende that al men might haue knowledge that the selfesame measure, whiche they meate vnto other, shalbe paied vnto them again.

M. What is the nexte peticion?

C. Leade vs not into temptation, but deliuer vs from euill.

43. Sōdaie *The sixte petition.*

M. Makest thou but one requeste of this?

C. No: for the seconde part doeth expound the firste.

Roma. 7. Gala. v. i. Cor. 10.

M. What is the substaunce of this petitiō?

C. We desire that God do not suffer vs to

i.Cor.x. fall to wickednesse, neither permitte vs to bee ouercome of the diuill, nor to bee leade with the naughtie lustes of our flesshe, whiche continuallye warre against vs: but that he would geue vnto vs power to withstand theim, holdyng vs vp with his hande, and keppyng vs alwaies in his sauegarde, to bee our protectour and guide.

M. By what meanes is thys brought to passe?

T. What tyme God doeth guide vs by his holie spirite, thereby causyng vs to loue goodnesse, and to hate euill, to seeke after righteousnesse, and to flie from sinne: for by his holy spirite wee ouercome the deuill sinne and the flesshe.

M. Hath euery mã nede thus to be guided?

i.Peter.v. T. Yea euery man: for the deuill watcheth continually for vs: euen as a rorying Lyon, ready to deuour vs: & we on the other parte be so feble and fraile, that he woulde out of hande ouercome vs, if God did not both strengthen vs, and giue vs the victorie.

what is temptation. M. What signifieth this worde temptatiõ?

T. The wilie guiles and subtil assaultes of the deuill, wherwith he assaulteth vs: for asmuche as we are naturally apte to be de-

Gene.vi. and.viii.

ceiued

ceiued, yea, readie to deceiue our selues, and our will is wholie bente to doe euill, and no whitte to doe good.

M. But wherefore requirest thou of God, that he doe not leade vs into temptation, since that is an office belongyng peculiarlye to the deuill?

T. God of his infinite mercie doth preserue his faithfull, not suffryng the deuill to leade them out of the waie, neither permittynge that sinne haue the vpper hande of them: so likewise he doeth not onely geue vp, cast of, and withdrawe his grace from suche as he will punishe, but also he deliuereth them to the deuill, committynge theim vnto his tyrannie: he striketh them with blindnes and geueth them vp into reprobate mindes, that thei become vtterly slaues vnto sinne, and subiect to all temptations.

M. What meaneth the clause, whiche followeth: For vnto the belongeth the kyngdome, and the power, & the glorie for euer.

T. It putteth vs again in remembraunce that our praiers be grounded vppon God, and vppon his mightie power and goodnesse, and not in anye thyng that is in vs, since we of our selues bee vnworthie ones

to open oure mouthes to call vppon hym: a-
gaine we are taughte hereby to conclude all
oure praiers, in the praising of his power
and goodnesse.

4. Sōday M. It is not lawful for vs to aske any other
petition or thyng, then is here rehearsed?

C. Albeit wee are not forbidden to vse o-
ther woordes, and to frame them also after
an other sorte, yet there can no praier be ac-
ceptable vnto God, vnlesse it be in effect and
sense framed after this, whiche is vnto vs,
as it were a perfecte rule, whereby to praie
as we ought to doe.

M. It seemeth nowe conueniente tyme to
come to the fowerth poincte, touchyng the
honour due vnto God.

The .iiij. kinde of honor due vnto God.

C. We haue saied alreadie, that it consi-
steth in acknowledgyng with the harte, and
in confessyng with the mouthe, that God is
the aucthour of all goodnesse, that therby we
maie honour hym.

M. Hath God set forth no rule to teache vs
how we shoulde doe this?

C. All the examples in the Scripture, of
praisyng and thankesgeuyng, ought to be as
rules vnto vs.

M. Is there nothyng conteined in the Lor-

des

des praier, touchyng this matter?

C. Yea: for in that we praie, that his name maie be glorified, we desire also that all his workes maie be seen (accordyng as they bee in deede) excellente and praise worthie: in suche sorte that if hee punishe vs, wee maie thereby praise the vprightnesse of hys iudgemente: if he pardon our faultes, we maie thereby haue occasion to magnifie hys mercie, when he performeth his promise, wee maie acknoledge hym to bee the infallible truthe: briefly we require that there be nothyng at all dooen, wherein the brightnesse of his glorie be not shewed forthe vnto vs: and this is to geue vnto hym, the laude and praise of all goodnesse.

M. What conclusion maie we gather of all that we haue hetherto spoken?

C. We maie well conclude of this, the saiyng of Christe, that this is life euerlastyng, to knowe the verie liuyng God, and hym whom he hath sent, oure sauiour Christe to knowe him, I saie: to the ende to render due honour vnto hym, that thereby he maie become vnto vs, not onely a Lorde and Maister, but also a father and sauiour, whereby also we on the other parte maie bee hys seruauntes. Iohn. xvii.

what euerlastyng life is. Marke. i.

uauntes, his children, and a people whollie consecrated to his glorie.

M. What is the meanes to come by a state so excellente?

45. Sōdaie

C. He hath for thesame purpose lefte with vs his holie worde, whiche is vnto vs, as it were and entrie into the kingdom of heauē.

Euerlastig life is offered and presented vnto vs bi gods word.

M. Where shal we seke for this his word?

C. It is conteined in the holie scripture.

M. How must we vse this woorde, to haue this profite by it?

C. We must receiue it, beyng perfectly perswaded thereof in our conscience, as of an vndoubted truthe, sent doune from heauen, submittyng our selues vnto it, with due obedience, louyng it hartelie, with a feruent and vnfeigned affection, hauyng it so printed in our hates, that wee maie followe it, and confirme our liues wholie vnto it.

M. Doe all these thinges lie in our power?

C. No, not one of theim all: but God worketh theim in our hartes in this wise, by his holy spirite.

M. Is it not required of our parte, that we take paine, and dooe our diligence, bothe to heare and to reade this doctrine, whiche is set forthe vnto vs?

C. Yeo

C. Yea doubtlesse: and firste it is requisite, that euerye manne priuately in his owne house, geue hymselfe to the studie of this woorde: but principallie euerie manne is bounde to haunt duelie all Sermons made in the Congregation of Christ, where this woorde is expounded.

we muste geue diligent labor to learne Goddes worde.

M. Thinkeste thou then, that it is not enough, that euery manne doe geue diligence to reade Gods woorde in his owne house, vnlesse thei come also together to heare it preached openly?

C. I thinke it necessarie, if God of his goodnesse doe prouide suche meanes, that wee maie heare it openlie.

M. What is the reason?

C. Because our sauiour hath set and established this order in his church, not to thend that twoo or three onely shoulde obserue it, but as a generall order for all men: and he hath likewise declared, that this is the onely waie to builde his Churche, and to preserue thesame: lette vs therefore euerie one bee contente, to haue recourse to this rule, and not become, wiser then our Maister.

Ephe. iii.

M. Is it then a thynge necessarie, to haue pastours and ministers in the Churche?

Pastours or Ministers in the church are necessarie.

C. Yea

C. Yea verie necessarie: and at their mou-
Math. x. thes men are bounde, to receiue the worde
Luke, x. of the lorde, with all humble obedience: so that whosoeuer dothe set light of them, and regarde not to heare their sayinges, thei cõtemne also Jesus Christe, and diuide them selues from the felowship of his flocke.

M. Is it sufficient that we haue bẽn once instructe by their meanes, either els muste we heare their doctrine continuallie?

C. It is nothyng if a man begin well, vnles he continue still in the same: for wee muste kepe vs in Christes schole, and continue still his scholers vnto the ende: and for that cause he hath ordeined ministers in the Churche
46. Sõday to teache vs continually in his name.

M. Is there none other meane besides his worde, wherby God sheweth hym selfe vnto vs?

Of the Sacramẽtes. C. GOD hath ioigned the Sacramentes, with the preachyng of his worde.

M. What is a Sacrament?

C. A Sacrament is an outwarde token of Goddes, fauour, whiche by a visible signe doeth represente vnto vs spirituall thynges, to the ende that Gods promises might take the more depe roote in our hartes, and

that

that wee might so muche the more surelie geue credite vnto them.

M. What? Is this possible, that a visible and a materiall signe, shoulde haue suche vertue, to certefie our conscience?

E. No, not of it self, but God hath ordeined it for suche an ende.

M. Since it is the proper office of Goddes holy spirite, to seale and printe the promises of God in our hartes, howe canste thou attribute or geue this propertie vnto the sacramentes?

E. There is a greate difference betwene the one and the other: for Gods spirite he is alone, who in verie deede is able to touche and moue our hartes, to illuminate our myndes, and to assure oure conscience in suche sort, that all these ought to bee accounpted his onelie workes, so that the whole praise and glorie hereof, ought to be geuen vnto him onely: notwithstanding, it hath pleased our Lord, to vse his Sacramentes as second instrumentes therof, accordyng as it semed good vnto hym, without diminishyng anye poincte of the vertue of his spirite. *The difference betwene gods spirite and his Sacramentes.*

M. Thou meanest then that the efficacie of the Sacramentes, doeth not consiste in the visible

visible signe, but wholie in the workyng of the spirite of God.

C. I meane euen so, according as it is gods pleasure, to woorke by meanes by hym ordeined, without anye derogation thereby to his glorious power.

M. What moued GOD to institute suche instrumentes or meanes?

The Sacramentes were ordeined to help our infirmitie.

C. He ordeined them to helpe and comfort our weakenesse: for if wee were of a spirituall nature as the Angelles are, then wee were apte to consider, bothe God and his manifolde graces, after a spirituall maner also: but for asmuche as wee are clogged with yearthly bodies, it was needefull for vs, that God did institute sensible signes, to represente vnto vs spiritual and heanenlie thinges, for otherwise we could not comprehend them. Moreouer it is necessarie for vs, that our senses bee exercised in his holie promises, that we might be the better stablished in thesame.

47. Sōday The Sacramentes are necessarie.

M. Since God hath ordeined his Sacramentes, for our necessitie, it were a poincte of arrogancie and presumption, to thinke that thei might be aswell lefte of, as vsed.

C. Ye saie truthe: so that whosoeuer doth willing-

willynglie forbeare the vse of theim, esteemyng them as things more then nedeth, he dishonoureth Jesus Christ, he refuseth hys grace, and doeth quenche his holy spirite.

M. But what assuraunce of Gods grace, do the Sacramentes able to geue, seyng bothe the godlie and wicked doe receiue them?

C. Albeit the Infidelles and wicked dooe make the grace (whiche is representeed vnto them by the Sacramentes) of none effecte, yet it followeth not, that their office and propertie is suche.

M. How, and when is it, that the Sacramentes haue their effecte?

C. When a man receiueth them in faithe, seekyng onely in them Christ and his grace. *when the Sacramentes do take their effect. How christ ought to be sought in hys Sacramentes,*

M. What meanest thou by saiyng, that we maye seeke nothyng els but Christ in them?

C. I signifie thereby that we maie not occupie oure myndes, in consideryng the outwarde signes, as though wee woulde seeke our saluation in theim: neither maie wee imagine, that there is any peculiare vertue inclosed in them, but contrariwise doe take the signe for an aide, to leade vs straight to Christe, and to seeke in hym saluation, and all our felicitie.

M. If faith then bee required in the ministration of them, how are they geuen vnto vs, to strengthen vs in the faith, and to assure vs of Gods promises?

The Sacramentes be meanes to nourishe our faithe.

C. It is not enough, that faith be ones begonne in vs for a tyme, but it muste still be nourished and maintained, so that it maye growe daiely, and be increased in vs. For the nourishmente, strengthe, and increase thereof, God hath geuen vs the Sacramentes, the whiche thing saincte Paule declareth saiyng, that the vse of theim, is to seale the promises of God in our hartes.

Roma. 4.

M. But is not this a token of infidelitie, when we do not beleue the promises of god, vnles they be confirmed vnto vs, by some visible signe, as an aide ioigned vnto them?

Gods childrē ar not fullie perfit in this life.

C. It is a token of a weake faithe, and yet the faithe of all the children of God is suche, notwithstanding thei cease not therefore to be faithfull, albeit thei haue not as yet attained vnto the perfection thereof. For so long as we liue in this worlde, there abideth continuallie, certaine remnauntes of vnbelief in our flesche: and therefore we muste endeuour by all meanes, continually to profite and increase in faithe.

M. How

M. Howe many Sacramentes bee there in the Churche of Chriſt? 48. Sōdaie

C. There be but twoo, whiche be common vnto all men, and whiche Chriſte hymſelf ordeined for the faithfull. *How many Sacramentes there be.*

M. What be thei?

C. Baptiſme and the holie ſupper.

M. In what pointes dooe the agree, and wherin differ thei, the one from the other?

C. Baptiſme is vnto vs an entrie into the Churche: for it witneſſeth vnto vs, that where as we were before ſtraungers from God, he dooeth nowe receiue vs into his familie. The Supper of the Lorde is a teſtimonie vnto vs, that God will nouriſhe and refreſhe vs with foode, euen as a good maiſter of an houſe, ſtudieth to ſuſtaine and fede, ſuche as be of his houſholde. *Of Baptiſme.*

M. To the ende that we maie vnderſtande them bothe, ſo muche the better, let vs conſider them a parte, one after an other. Firſt what is the ſignification of Baptiſme? *The ſignification of Baptiſme.* Roma. 6. Ephe. 4.

C. It ſtandeth in. y. pointes: firſt our Lorde repreſenteth vnto vs herein, the remiſſion of our ſinnes: ſecondly, our regeneration.

M What ſimilitude hath water with thoſe thinges, that it maie repreſente them? 49. Sōday

The misterie of the water in Baptisme.

T. First, the remission of sinnes, is a maner of washyng, wherby oure soules are clensed from their filthinesse, euen as the filthe of our bodie, is washed awaie with water.

M. What saiest thou of regeneration?

T. Because the beginnyng of our regeneration, standeth in the mortification of oure nature, and the ende that we become newe creatures, through the spirite of God, therefore the water is powred vppon the hedde, to signifie that we are dedde or buried, and that in suche sort, that our risyng again into a newe life, is therewithall figured, in that, that the powring of the water, is but a thig of a verie shorte continuaunce, and not ordeined that we should be drouned therby.

wherfore the water is powred on the hed

M. Thou meanest not, that the water is the washyng of our soules.

T. No, for that belongeth to the blood of our sauiour Christe alone, which was shed, that all our filth might be wiped awaie, and that we might bee compted pure and without spotte, euen before GOD: the whiche thyng then taketh effecte in vs, what tyme our consciences bee sprinkled therwith by Gods holy spirit, but the Sacrament doeth testifie and declare it vnto vs.

The water doth not clense vs, but the blood of Christe onelie.

1. Ihon. 1.

2. Peter. 1.

M. Meanest

M. Meanest thou thā, that ỹ water standeth in none other stede vnto vs, but as a figure

The water is not a bare signe.

C. It is suche a figure, as hath the verite ioyned vnto it: for God kepeth his promes, and deceiueth no manne: wherfore it is certain that remission of sinnes, and newnesse of life, is offered vnto vs in Baptisme, and that we receiue the same there.

The promes ioyned to it

M. Is this grace receiued indifferentlie of all menne?

C. No: for diuerse through ther wickednesse, cause it to stande theim in no stede: neuertheles, the Sacramente loseth not his propertie, albeit that none fele the comforte thereof, but onely the faithfull.

M. What thyng is that, wherby our regeneration is wrought in vs?

C. By the death and resurrection of our saniour Christe: for his death standeth in thys stede vnto vs, that by it oure olde Adam is crucified, and our sinful nature is as it were buried, so that it beareth no more rule in vs. As touchyng the newnesse of life, which is to be obediente to Gods will, that we obtaine by his resurrection.

whereby we are renewed in spirite.

M. Howe do we obtaine this grace in bap(tisme

C. Because we ar there clothed with christ

G.iij. and

and induced with his holy spirite, if so be that wee make not our selues vnworthie of his promises, whiche be there giuen vnto vs.

M. As touchyng our part: what is the right vse of Baptisme?

wherin the righte vsing of Baptisme stādeth.

C. The right vse thereof standeth in faithe and repentaunce: that is, in that we be sure that we haue our consciences clensed in the blood of Christ: and in that we both feele in our selues, and make it knowen to others by our workes, that his spirit abideth in vs, to mortifie our affections, and so to make vs readie to doe the will of God.

50. Sōdaie

M. Seyng all this is required in the righte vsing of Baptisme, how is it that little children be Baptised?

The Baptisme of infantes.

C. I did not meane, that faithe and repentaunce, ought alwaies to goe before the ministration of this Sacramente: for that is onely requisite in them that be of age, and discretion, so that it is sufficient, if the little children shewe forthe the fruites of Baptisme, when thei are come to sufficient age to knowe it.

Deu. x. 30
Ierem. 4.

M. How wilt thou proue, that there is no inconuenience in this doyng?

C. For in like maner Circumcision was a

Sacrament

Sacrament of repentaunce, as Moyses and the Prophetes doe witnesse, and also a Sacramente of faith, as saincte Paule teacheth, and yet God did not debarre little children, from the receiuyng of the same. Rom. 4.

M. No, but art thou able to proue sufficientlie, that there is as good reason, that they shoulde bee receiued to Baptisme, as that the other shoulde be Circumcised?

The promises whiche were made to the Iewes onely, are now offered to all menne.

C. Yea for the same promises, whiche God did make in tyme paste, to his people of Israell, are nowe extended vnto all coastes of the worlde,

M. And foloweth it therfore, that we must vse also the signe?

C. Yea, if we will consider the thyng effectuallie: for Christe hath not made vs partakers of that grace, whiche belonged in tyme paste, to the children of Israell, to the intent he woulde in vs diminishe or obscure it, but rather to shewe forthe his goodnes more euidentlie, & in greater aboundaunce.

M. Doest thou coumpt then, that if we did denie baptisme to litle children, the grace of God should be diminished, by the commyng of Christ?

C. Yea surelie: for we shoulde bey by that

meanes destitute, of the expresse signe of Gods bountifull mercie towardes our children, the whiche thyng they that were vnder the Lawe, had: and in verie deede thys thing serueth highlie to oure comfort, and to the stablishyng of the promes, whiche hath been made vnto vs from the beginnyng.

M. Thy mynde is then, that forasmuche as it pleased God in old tyme, to declare hym selfe to bee our Sauiour, yea, of little children, and that hee thought it also good, to seale his fauourable promes in their bodies, by an outwarde Sacramente, that therfore it is verie good reason, that there bee no lesse tokens of assuraunce after christes comming, since the selfe same promes continueth still, and is more openly vttered, as well by worde as deede.

T. Yea: and moreouer it seemeth a thyng, worthie of notable reprehension, if menne woulde doe so muche wrong vnto children, as to denie them the signe, which is a thing of lesse price, since the vertue and substaunce of Baptisme belongeth vnto them, whiche is of muche higher estimation.

M. For what consideration, ought wee to Baptise little children?

C. In token that they are inheritours of the blessyng of God, whiche is promised to the seede of the faithful, that whe they come to age, they shoulde bee instructed, what the meanynge of Baptisme is, to profite themselues thereby. *To what purpose childrē are Baptised.*

M. Let vs now speake of the Supper: and first, what is the signification thereof? *51. Sōdaie. Of the lordes supper*

C. Our Lorde did ordeine it, to put vs in assuraunce, that by the distribution of hys bodie and blood, oure soules are nourished in the hope of life euerlastyng.

M. Why is it that our Lorde representeth vnto vs, his bodie by the breade, and hys blood by the wine?

C. To signifie vnto vs, that what propertie the bread hath towardes our bodies, that is to seede and sustene them in this transitory life, the selfe same propertie also his bodie hath, touchyng oure soules, that is to nourishe them spiritually. And in like maner as the wine doth strengthen, comforte, and reioyce man, euen so his blood is oure full ioye, comfort, and spirituall strength. *Christ offereth to vs by his body the breade and his bloode by the wine.*

M. Dooest thou meane, that we must bee in deede, partakers of the bodie and blonde of the Lorde?

C.I

The onely staie of our truste

C. I meane so: for since the whole truste and assurannce of our saluation, doeth consiste in the obedience, whiche hee hath performed vnto God his father (in that, that God doeth accepte and take it, as if it were ours) we must first possesse hym, seyng that his benefites doe not belong vnto vs, vntill he hath firste geuen hymselfe vnto vs.

P. Why: did not Christ geue hymself vnto vs, what tyme he gaue hymself to be crucified, that thereby we might bee broughte into the fauour of God his father, and bee deliuered from dampnation?

C. Yes: but that doeth not suffice, vnles wee doe receiue hym with all, in suche sorte as wee maie fele in oure consciences, the fruicte and efficacie of his death and passion.

P. Is not faithe the readie meanes, to receiue Christe by?

After what sorte we receiue Christe.

C. No doubt; and not onely in that we beleue, that he died and rose again, to deliuer vs from euerlastyng death, and to procure vs also euerlastyng life, but also by that he dwelleth in vs, and is ioigned with vs, as the hedde with the members, to the ende to make vs partakers of all his graces, by the force of this ioinyng together.

P. Haue

M. Haue wee Christe ioygned vnto vs by none other meanes, then by hys Supper? 12. Soday.

C. Yes: for we receiue Christ with the fruition of his benefites, by the preaching of the Gospell, as S. Paule witnesseth, in that, that our Lorde Jesus doth promise vs therin, that we ar bone of his bones, and flesh of his flesshe: and again, that he is the breade of life, whiche came doune from heauen to nourishe oure soules: and in an other place, that we are one with hym, euen as he hym selfe is one with his father, and suche like. 1. Cor. 1. Ephe. 5. Ihon. 6. Ihon. 17.

M. What is there more to be hadde in the Sacrament? Or to what vse dooeth it serue vs besides.

C. This is the difference, that this our ioygnynge together is more euidently and plenteously sette foorthe vnto vs: albeit our sauiour Christ, be in verie deede exhibited vnto vs, bothe by Baptisme, and by the preachyng of hys worde, yet that is but in a parte, as it were, and not fullie.

M. What is it then briefly, that we haue by this signe of bread?

C. That the body of our lorde Jesus, for so muche as it was ones offered vp for vs in Sacrifice, to bringe vs vnto his fauour, is now

what doth the signe of bread teche vs.

now geuen vnto vs, to assure vs, that wee are partakers of this reconciliation.

M. And what haue we by the signe of wine?

what is signified to vs by the wine.

C. It assureth vs that as our lord Jesus, did shedde hys blodde ones on the Crosse, for a full price and satisfaction of all our sinnes, euen so he nowe geueth it vnto our soule to drinke, wherby we should not doubte to receiue the fruicte and benefite therof.

M. By these thine answeres I gather, that the Lordes supper doeth directe vs to the death and Passion of our sauiour Christe, to the intent we maie bee partakers of the vertue thereof.

The Lordes supper is not a sacrifice propiciatorie.

C. It doeth so: for euen then the onely and euerlastynge Sacrifice was offered vp for our redemption. Wherefore there remayneth now nothyng els but that we shoulde haue the fruites therof.

M. The Supper then, was it not ordeined, to offer vp the bodie and bloode of our Sauiour, to God his father?

Christe alone is the euerlasting bishoppe. Hebr. v. Matth. 26.

C. No: for there is none, but he alone, vnto whom that office belongeth, for so muche as he is the euerlastyng Sacrificer, but the charge that he hath geuen vnto vs, is that we doe receiue his bodye, and not offer it.

M. Where?

M. Wherfore be there .ij. signes instituted? 53. Sōdaie
C. Our lorde did that to helpe our infirmitie, signifiyng that he is aswell the drinke, as the meate of our soule, to the ende wee might be content to seke our nourishement fullie and wholie in hym, and no where els.

The ordeinynge of twoo signes was for our weakenesse.

M. Doeth the seconde signe, whiche is the cuppe, belong indifferently vnto all menne?
C. Yea, and that by the commaundemente of our sauiour Christ, contrarie whereunto we may in no wise doe.
M. Receiue we in the supper only the tokēs of the thynges, afore rehearsed? Either are thei effectuallie in dede there giuen vnto vs.
C. For somuch as our sauior Christ is the truthe it self, it is moste certaine, that the promises, whiche be made in his Supper, be there in deede accomplished, and that which is figured by the signes, is truelye performed: so then according as he there made promes, and as the signes doe represente, there is no doubte, but he maketh vs partakers of his very substaūce, to make vs also to grow into one life with hym.

Howe we receiue Christe in the supper

M. How may this be dooen, seyng the bodie of our sauiour Christe is in heauen, and we are as pilgrimes on the yearth?

C. Uere-

C. Herelie it cometh to passe, by the wonderous and vnsearcheable worckyng of his spirit, who ioigneth easely together thinges beyng farre a sonder in place.

M. Then his bodie is not presentlie included in the breade, neither his bloode conteined within the Cuppe.

What is to be doen if we will receine the substaunce of the Sacramente.

C. No, but cleane contrariwise: if he will haue the substaunce of the Sacramente, we muste lifte vp oure hartes into heauen, where our sauiour Christe is in the glorie of his father, from whence wee haue sure hope, that he will come for our redemption: and therefore wee maie not searche hym, in these corruptible elementes.

M. So then thy iudgemente is, that there bee twoo thinges in the Sacramente: the substaunce of breade and wine, whiche we see with the eye, touche with our hand, and taste with our mouth: and also Christe, by whom our soules are inwardlie nourished.

Pledges of our resurrection.

C. You saie truthe: and in suche sorte that we haue therwith also a sure token, and as it were, a pledge of the risyng againe of our bodies, in so muche as they are alreadie, made partakers of the sygne of life.

54 Sodaie

M. How ought this sacramente to be vsed?

C. Saint

C. Saint Paule teacheth the right maner of the vsing therof, which is, that euery man eramine himself, before ỳ he come vnto it. 1. Cor. 11.

M. Wherin ought a mā to eramin himself?

C. He must consider, whether he be a true member of Christe?

M. Wherby maie a man haue sure knowledge thereof.

C. If he haue true faith and repentaunce, and do loue hys neighbour with an vnfeined loue, not kepyng in his harte, anye rancour, hatered, or debate, *The sure tokens of a true Christian.*

M. But is it requisite, to haue a perfecte faith, and perfecte loue?

C. Wee muste needes haue bothe sounde, right, and not counterfeicted: but to speake of suche a perfection, as vnto whiche nothyng canne be added, it can not be found in man: also this supper had bẽ a thynge ordeined in vaine, if none were meete to come to it, vnlesse he were throughlie perfect.

M. By this saiyng, our imperfection doeth no whit hinder vs, from cõming therunto.

C. Rather contrariwise, it should stand vs in no stede, if we were not vnperfit, for it is an helpe and succour, against our infirmitie.

M. Doe these twoo Sacramentes serue to none

none other endes, but to suppo:te and bear: vp, our imperfection?

C. Yes, thei are also signes & badges of our p:ofession, that is to saie, by thē we p:otest openly, that we are the people of God, and make open p:ofession of our christen religiō

M. What shall we then iudge of hym, that refuseth to vse them?

C. We ought not to compte him a christen man: fo: in so doyng, he refuseth to confesse himself to be a christē, and what is that els, but as it were couertly to refuse Christe?

M. It is enough to receiue them both, ones onely in our life tyme?

How it is that we receiue the supper oft: tymes, though we maie bee but ones Baptised.

C. Baptisme was o:deined to bee receiued but ones: wherefo:e it is not lawfull to bee Baptised againe: but it is otherwise to bee thought of the supper.

M. What is the reason thereof?

C. By Baptisme God doeth b:ing and receiue vs into his churche; and when he hath ones receiued vs, he declareth also to vs by the supper, that he will fede vs continually.

55 Sōdaie To whome the ministration of the Sacramentes doo belong.

M. To whom belongeth the ministration of Baptisme, and of the Lo:des Supper?

C. Unto theim, who haue the charge to p:eache openly in the churche; fo: the p:eachyng

thyng of Gods woꝛde, and the miniſtration of the Sacramentes be, thinges ioyntlie belongyng, to one kinde of office.

M. Is there not a pꝛoofe to bee bꝛought foꝛ this out of the Scripture?

C. Our Loꝛde geueth ſpeciall charge to his Apoſtles, as wel to Baptiſme, as to pꝛeach: and as touchyng the ſupper, he geueth them Iniunction to followe his example: nowe he did the part of a Miniſter, in that he gaue it to others. Matth. 28.

M. The Paſtours, who be the miniſters of the Sacramentes, ought they to receiue indifferentlie, euerie perſone that cometh?

C. As touchyng Baptiſme, foꝛ aſmuche as there bee none in our tyme Baptiſed, but little childꝛen, there ought to be no choiſe vſed: But as concernyng the Supper, the Miniſter muſt refuſe to geue it to theim, that be vtterlie vnwoꝛthie. *who ought to bee ſhut our frō the Supper.*

M. Wherefoꝛe?

C. Becauſe that otherwiſe, the Supper, of the loꝛde ſhoulde be defiled, and diſhonoꝛed.

M. But yet our Loꝛde admitted Judas to the holie Supper, notwithſtandyng his wickednelle.

C. Yea; foꝛ his wickednelle was hitherto

hidde: and albeit oure Lorde knewe it righte well, yet was it not notorious, and knowen vnto men.

wherefore Iudas was admitted.

M. What waie is to bee vsed then towardes the hypocrites?

C. The minister ought not to exclude and shut them out as vnworthie, but hee muste tarie vntill it shall please GOD, to make their close wickednesse knowen.

M. What if he hymself knowe, or if he bee priuelie aduertised of anie suche?

C. That is not a sufficient cause for hym, to denie theim the Supper, vnlesse he haue the thynge tried by sufficiente proofe, and therewith the iudgement of the Churche,

M. Is it mete to haue a politike order, touchyng this matter.

C. What els? If the congregation be well ordered there muste be certaine appointed to watche, and take diligent hede, for suche open crimes as maie bee committed, and they hauyng authoritie, ought in the name of the wholie Churche, to inhibite suche as be by no meanes meete, neither can be partakers thereof, without the dishonoure of God, and the offence of the faithfull.

¶ *The ende of the instruction of children in the faithe.*

¶ The maner to examine children, before thei be admitted to the supper of the lorde.

¶ The Minister.

M. In whom doest thou beleue?

¶ The childe.

I beleue in God the Father, and in Jesus Christ his sonne, and in the holy ghoste, and looke to be saued by none other meanes.

M. The Father, the Sonne, and the holie Ghoste, be they any more then one God?

C. No, although thei be distinct in persons

M. What is the effecte of thy faithe?

C. That God the father of our lorde Jesus Christe (and so by hym of vs all) is the beginnyng and principall cause of all thinges the whiche he gouerneth in suche sort, that nothing can be doen without his ordinaunce and prouidence. Item, that Jesus Christe his soonne came doune into this world, and accomplished all thynges, whiche were necessarie for oure saluation: and ascended into heauen, where he sitteth at the right hād of the father, that is, that he hath all power in heauen and in yearth, and shall come again from thence to iudge the whole world. Furthermore, that the holie ghoste is verie God, because he is the vertue and power of

God, and printeth in our hartes the promises made vnto vs in Iesus Christe. And finallie that the churche is sanctified, and deliuered from their sinnes, through the mercies of god, and shall after this life rise again to life euerlastyng.

M. Muste we serue God, according as he hath commaunded: or els as mens traditions teache vs?

C. We must serue hym as he hath taught vs by his worde and commaundementes, and not according to the commaundementes of menne.

M. Canst thou keepe Gods commaundementes of thy self?

C. No verelie.

M. Who then doth keepe and fulfill theim in thee?

C. The holy ghoste.

M. When God then geueth thee his holie ghoste, canst thou perfectlie obserue them?

C. No, not so.

M. Why? God dooeth curse and reiecte all suche as doe not in euery poincte fulfill hys commaundementes.

C. It is true.

M. By what meanes then shalte thou bee saued,

saued, and deliuered from the curse of God?
C. By the death and passion of oure Lorde Jesus Christe.
M. How so?
C. For because that by his death, he hath restored vs to life, and reconciled vs to God his father.
M. To whom doest thou make thy praiers.
C. I praie to God, in the name of our lord Jesus Christe our aduocate and mediatour referring all my praiers to that scope which Christ our sauiour hath lefte vs, a most sufficient and absolute rule.
M. How many Sacramentes are there in Christes Churche?
C. Two: Baptisme, and the lordes Supper.
M. What is meant by Baptisme?
C. First it signifieth that we haue forgiuenesse of oure sinnes, by the blood of Christ. Secondly, it setteth before our eyes our regeneration, or newe spirituall birthe.
M. What signifieth the suppper of the lord?
C. That by the spirituall eatyng and drynkyng of the bodie and blood of our Lorde Jesus Christe, oure soules are nourished vnto life euerlastyng.
M. What doe the breade and wine, repre-

sent in the Lordes Supper?

C. That as our bodies are nourished therwith, our soules are sustained and nourished with the vertue of Christes bodie and blod: not that thei are inclosed in the breade and wine, but we must seeke Christe in heauen in the glorie of God his father.

P. By what meanes may we attaine vnto hym there?

C. By faithe, whiche Gods spirite worketh in our hartes, assuring vs of Gods promises, made to vs in his holie Gospell.

¶ The ende.

¶ *A praier to be saide in the morning.*

O Almightie and most gracious god, we hartily thank thee for the swete slepe and comfortable reste, which thou hast geuen vs this night, and forasmuch as thou hast commaunded by thy holie worde, that no man should be idle, but al occupied in godlie and vertuous exercises, euery man according to his calling, we most humbly beseche thee, that thine eies may attende vpō vs, daily defende vs, cherishe, comforte and gouerne vs, and al our counsailes, studies and labours, in suche wise, that wee

maie

maie spend and bestowe this daie, according to thy most holy wil, without the hurting of our neighbours, and that we maie diligētly and warely, eschue & auoide all thinges that should displease thee, set thē alwaies before our iyes, liue in thy fear, working that maie be found acceptable before thy diuine maiestie: through Iesus Christ our lord. So be it.

¶ *The confession of our sinnes.*

O Eternall God and most merciful father, we confesse and acknowledge here before thy diuine Maiestie, that we are miserable 1 sinners, 5 conceiued and borne in sinne and iniquitie, so that in vs there is no 3 goodnesse. For the 4 flesshe euermore rebelleth against the spirit, wherby we cōtinually transgresse thine holy precepts & commaundementes, & so purchase to our selues, through thy iust iudgement *death and damnatiō. Notwithstandyng, O heauenly father, forasmuche as we are displeased with our selues, for the sinnes that we haue committed against thee, and do vnfeinedly repent vs of the same, we most humbly beseche thee for Iesus christes sake; to shewe thy mercie vpō vs, to forgeue vs all our synnes, and to increase thine holie

Roma. 3. a
Psal xiiii. b
2 Psal. li. a.
3 Ro. 7. d.
4 Gala 5. a

Rom. ii. a.
Iere. iii. g.
Esaie. xx. b

Colos.iii.a Rom.vi.a. Ep.4.c5.a i.Peter.ii.a Roma.v.a Heb.ix.d. Ephe.ii.d. Iho.xiiii.b and xvi.c. Mat.vii.b. Iames.i.a Ihon.3.b. Rom.8.b Rom.8.g.

spirit in vs, that we *acknowleging from ỹ bottom of our hartes, our owne vnrighteousnes made from henceforth not onely mortifie our synfull lustes and affections, but also bryng forth suche fruictes, as may be agreable to thy moste blessed wil not for the worthines therof, but for the *merites of thy derely beloued sonne Jesus Christ our only sauiour whom thou hast already geuen an oblatiō and offryng for our sinnes, & for whose *sake we ar certainlie perswaded, that thou wilt denie vs nothyng, that we shall aske in his name, accordyng to thy wil. For thy spirite *doeth assure our consciences, that thou art our merciful father, and so louest vs thy children through hym, that *nothyng is able to remoue thine heauenlie grace and fauour from vs. To thee therefore, O father, with the sonne and the holie ghost be all honour and glorie, worlde without ende. So be it.

¶ *A confession of our sinnes.*

O Mercifull and most louyng Father, whose loue is infinite, whose mercie endureth for euer, we sinfull creatures trustyng in thyne vnspeakeable goodnes and loue towardes vs, doe appere this morning before thy diuine Maiestie, most, humblie

blie confessyng our manifold sinnes, and innumerable trasgressions of thy commaundementes and fatherlie wil: against thée only, against thee, O Lorde, haue we sinned, we acknowledge our offences, we accuse our selues vnto thee, O mercifull Lorde, and will not hide our vnrightousnesses, we find i our selues nothyng but ignorance of thy wille & disobedience, mistrust, doubtfulnes in thy goodnesse, incredulitie, hatred, and contempt of all spirituall thinges, self loue, confidence in our selues, & feruent lusting after carnall thynges of this worlde: and this tree of our corrupt nature, bringeth forthe continuallie in vs none other fruictes, but rotten and vnsauerie woorkes of the flesche, in thoughtes, wordes and doynges vnto condempnation. Wherfore we humblie beseche thy fatherly goodnesse, euen for thy sonne Iesus christes sake (whō thou hast set forth for a purchaser of mercie vnto vs, through faith in his blood) make our harts cleane, take away our stony harts, & geue vnto vs a true and liuely faith whiche shall woorke continually by loue thorowe christ, haue mercy vpon vs, forgeue vs our sinnes for thy sons sake, certefie our consciences of remission of thesame, by the holy

spirite, by whose operatiō so mortified in vs, our old mā the whole body of sinne, that we continually dyeng vnto sinne, may walke in newnes of life, to the glory of thy holy name through Jesus Christ our sauiour. Amen.

¶ *A forme of praiers to be vsed in priuate houses, euerie Mornyng and Euenyng*

¶ *Mornyng Praier.*

Dan. ix.c. ALmightie God, and moste mercifull father, we doe not * present our selues here before thy maiesty trusting in our owne merites or worthines, but in thi manifolde mercies, whiche hast promised to Ihon xvi.c heare our praiers, and *graunte oure requestes, whiche wee shall make to thee, in the name of thy beloued sonne Jesus Christ our Lorde, who hath also commaunded vs to assēble our selues together in his *name, with Math 11.c full assurance that he wil not onley be emōg vs, but also be our *mediatour and aduocate i. Tim 8.b towards thy maiestie, that we may *obtain i. Ihon iii. all thinges whiche shall seme expediente to thy blessed will, for our necessitie. Therfore we beseche thee, most mercifull father, to tourne thy louyng countenaunce towardes vs, *and impute not vnto vs our manifolde Psal. 32.2 synnes and offences, whereby we iustlie deserue

ſerue thy wrath & ſharpe puniſhement: but rather receiue vs to thy mercie, for Jeſus Chriſtes ſake, accepting his death and paſſion, as a iuſt *recompence for al our offences in whom only thou art pleaſed, and through whom thou canſt not be offended with vs, i.Ihon.ii.a

And ſeyng that of thy greate mercies, we haue quietlye paſſed this nighte, graunte O heauenlie father, that we may beſtowe this daie wholie in thy ſeruice, ſo that all oure *thoughtes, woordes and deedes, maie redounde to the glorie of thy name, and good enſãple to all men: who ſeyng our good workes, may glorifie thée our heauenlye father. Coloſ iii.e

And for aſmuche as of thy mere fauor and loue, thou haſt not onely created vs to thyne owne ſimilitude and likeneſſe, but alſo haſt choſen vs to be heires with thy deare ſonne Jeſus Chriſte, of that immortal kingdome, whiche thou prepareſt for vs, before the beginning of the world, we beſeche thée to *increaſe our faith and knowledge, and to lighte õ our hartes with thine holy ſpirit, that we may in the meane tyme, line in godly cõuerſation, and integritie of life knowing that * Idolaters, adulterers, couetous mẽ, cõtencious perſons, drunkardes, glottons, and ſuch like Gene.ii.d. Luk.xvii.a Gala.v.d.

like, shall not inherite the kyngdome of god.

And because thou hast commaunded vs to praie one for an other, we do not only make request, O lorde, for our selues, & them that thou hast alreadie called, to the true vnderstandyng of thine heauenly will, but for all
Actes. x.c. people and natiõs *of the worlde, who as thei
i. Tim. ii. knowe by thy wonderfull workes, that thou art God ouer al, so thei may be instructed by thine holy spirit, to beleue in thee their only sauior and redemer. But forasmuch as they
Roma. x.d can not *beleue except thei heare, or can not heare, but by preachyng, & none can preache except thei be sent, therfore, O lord, raise vp faithfull distributers of thy misteries, who settyng a parte all worldlie respectes, maye bothe in their life and doctrine, only seke thy
Ro. xvi.e. glorie. Contrarily confounde *sathan, Antichriste, with al hirelinges and papistes, whõ thou hast already cast of into a reprobat sẽce that thei may nor by sectes, scismes, heresies and errours, disquiet thy little flock. And because, O Lorde, we be fallen into the latter
2. Thes. 4. daies, and *daungerous times, wherin ignoraunce hath gotten the vpper hand, and Sathan with his ministers, seke by al meanes to quench the light of the Gospell, we beseech

thee

thee to maintaine thy cause against those ra- Matth.7.a.
uenyng Wolues, and strengthen al thy ser-
uauntes whom thei kæpe in prison and bon-
dage, for the confession of the truthe. Let not
thy long suffring be an occasion, either to en
crease their tiranny, or to discourage thy chil
dren, neither yet let our sinnes and wicked-
nes, be an hinderaunce to thy mercies, but
with spede, O Lorde, consider the great mi-
series, and afflictions of thy poore Churche
which is in sondry places, by the rage of ene-
mies is greuously tormented: & this we con-
fesse, O lord, to come most iustly for our sin-
nes, whiche (notwithstandyng thy manifold
benefites, wherby thou doest daily allure vs
to loue thee, & thy sharp threatninges, wher-
by we haue occasion to feare thee, and spede-
ly to repent) yet continue in our owne wic-
kednes, and fele not our hartes so touched,
with the displeasures of oure sinnes, as wee
ought to doe, therefore, O lorde, create in vs
newe hartes, that with feruent mindes, we
may bewaile our manifolde sinnes, and ear-
nestlie repēt, vs, for our former wickednes,
and vngodlie behauour towardes thee: and Rom vi d.
wheras we can not of our * selues purchase 2. Cor. 3.a
thy pardon, yet we humblie beseche thee for Luk. 16.c.

Jesus

Jesus christes sake, to shewe thy mercie vpō vs, and receiue vs again to thy fauor. Graūt vs deare father, these our requestes, and all other thinges necessarie for vs, & thy wholie Churche, accordyng to thy promes, in Jesus Christ our Lord: in whose name we beseche thee, as he hath taught vs saiyng: Our fa. &c.

¶ *Thankes geuyng before diner.*

O Heauenlie Father, whiche art the fountain & full treasure of all goodnes, we beseche thee, to shewe thy mercies vpon vs thy children, and
1. Tim. iiii. *sanctifie these giftes, whiche we receiue of thy mercifull liberalitie, graunting vs grace
Tite. ii. c. to vse them soberly and purelie, accordingto thy blessed will: so that hereby we maie acknowledge thee to be the aucthor and geuer of all good thinges, & aboue all that we mais
Iho. 6. c. d. remember, cōtinually to seke the *spirituall foode of thy word: wherwith our soules may be nourished euerlastinglie, through our sa-
Ihon. ix. c. uiour Christ, who is the true *breade of life, which came doune frō heauen, of whō whosoeuer eateth, shal liue for euer. So be it.

¶ *Thankes geuyng after diner.*

GLorie, praise and honour bee vnto thee most mercifull and omnipotent father, who

who of thine infinite goodnesse hast created man, to thine owne image and similitude, who also hath fedde and daielie fedest of thy most bountifull hande, all liuyng creatures, graunt vnto vs, that as thou hast nourished these our mortal bodies with corporal fode, so thou wouldest repleniſhe our soules, with the perfecte knowledge of the liuelie worde, of thy beloued sonne Jesus Christ, to whom be praise, glorie and honour for euer.

God saue the church vniuersall: God comfort them that be comfortlesse: lord increase our faith: O lord, for Christ thy sonnes sake be mercifull to the common wealthes wher thy Gospel is truelie preached, and harbour graunted to the afflicted members of Christes bodie: and illuminate accordyng to thy good pleasure all nacions, with the brightenesse of thy worde. So be it.

¶ *Thankesgeuyng before Supper*

ETernall and euerliuynge God, father of oure lorde Jesus Christe, who of thy moste singulare loue, whiche thou bearest to makinde, hast appointed to his sustenaunce, not onely the fruictes of the yearth, but also the soules of the aire, and beastes of the yearth, and fishes of the sea, and hast cõmaunded

maunded thy benefites to be receiued, as frō thine handes with tankes geuyng, assuryng thy children, by the mouth of thine Apostle, Titus, ii. that to the cleane, all thynges are cleane, as the creatures, whiche be sanctified by thy worde and by praier: graunte vnto vs so moderatlie to vse these thy giftes present, that the bodies beyng refreshed, the soules maye be more able to procede in all good workes, to the praise of thy holie name: So be it.

¶ *Thankes geuyng after supper.*

THe God of all power, who hath called frō death, that great pastour of the shepe, our lorde Jesus: comfort and defende the flocke, whiche he hath redemed by the bloodde of the eternal Testament: increase the nomber of true preachers: represse the rage of obstinat tyrauntes: mittigate and lighten the hartes of the ignorauncе, releue the paines of suche as bee afflicted, but especiallie of those that suffer for the testimony of his truthe, and finally, confound Sathan by the power of our Lorde Jesus Christe. God saue the. &c.

¶ *Euenyng praier.*

Luke. xv. and xxviii. O Ye Lorde God, father euerlastyng and full of pitie, we acknowledge and confesse, that we be *not worthie to lifte vp

vp our iyes to heauen, much lesse to presēt our selues before thy maiestie with cōfidēce that thou wilt heare our praiers, and graūt our requestes, if we consider our owne deseruinges. For our consciences do accuse vs and our sins witnesse against vs, and we knowe that thou art an vpright Iudge, which doest not iustifie the sinners and wicked men, but * punishest the faultes of all suche as transgresse thy cōmaundementes. Yet most merciful father, since it hath pleased thee * to cōmaunde vs to call on thee, in all our troubles and aduersities, promising euen thē to helpe vs, when we fele our selues as it were swalowed vp of death * and desperatiō, we vtterlie renounce all worldly confidence, and flee to thy souerain bountie, as our only stay and refuge, beseechyng thee not to cal * to remembraunce, our manifolde sinnes and wickednesse, wherby we continuallie prouoke thy wrathe and indignation against vs: neither our negligence and vnkindnes, whiche haue neither worthelie estemed, nor in our liues sufficientlie expressed ỹ swete comfort of thy gospel reueiled vnto vs, but rather to accept the obedience and death of thy sonne Iesus Christ, who by offring vp his bodie in * Sacrifice

Exo. 2. 8.

Psal. 1. c.

Psal. 18. 2.

Psal. 79. b

Heb. 9. 10

crifice once for al, hath made ſufficient recõ-
pence for all our ſinnes. Haue mercie there-
fore vpon vs, O lorde, and forgeue vs our of-
Pſal.19.a. *fences. Teache vs by thy holy ſpirite, that
we may rightly way them, and earneſtly re-
pent for the ſame: and ſo much the rather, O
Pſal.58.a. Lorde, becauſe that the *reprobate, and ſuch
as thou haſt forſaken, cã not praiſe thee, nor
Pſalm.5.c. call vpon thy name, but the repenting hart,
the ſorowfull mind, the conſcience oppreſſed
Pſal 27.a. hungryng and thirſtyng for thy grace, ſhall
euer ſet forth thy praiſe and glorie. And al-
Pſal.12.a. beit we be but *wormes, & duſt, yet thou art
our creatour, and we bee the worke of thine
1.Cor.5.b hands: yea, thou art our *father, and we thy
children: thou art our ſhepherd, and wee thy
flocke: thou art our redemer, and we the peo-
ple, whõ thou haſt bought: thou art our god,
and we thine inheritaunce. Correct *vs not
Jerem.x.b therefore in thy anger, O Lorde, neither ac-
Pſal.6.a. cordyng to our deſertes puniſh vs, but mer-
cifullie chaſtice vs with a fatherly affection,
that all the world may knowe, that at what
Eze.19.d. *time ſoeuer a ſinner doth repẽt hym of hys
ſin, frõ the botome of his hart, thou wilt put
awaie his wickednes out of thy remẽbrãce,
as thou haſt promiſed by thine holy prophet

Finally

Finally, for asmuche as it hath pleased thee to make the night for man to rest in, as thou hast ordeined hym the daie to trauaile, graũt, O deare father, that we maie so take our bodily rest, that our soules may continually *watche for the tyme, that our lord Iesus christ, shal appeare for our deliueraunce out of this mortal life, and in the meane season, that we, not ouercome by any fantasies, dreames, or other tẽptations, may fully set our mindes vpon thee, loue thee, feare thee, and rest in thee: furthermore, that our slepe be not *excessiue or ouermuch, after the insaciable desires of our flesche: but onely sufficiente to content our weake nature, that wee may be the better disposed to liue in all godlie conuersation, to the glorie of thine holie name, and profite of our brethren. So be it.

*This marke directeth vs to what parte of the morning praier that is for the increase of the Gospel whiche also maie be saied here as tyme serueth.

Luke. 12. e
Math. 6. b
Luke. 21. e

¶ A praier made, at the first assemble of the churche, when the confession of our faith, and whole orders were there redde and approued.

O Lord God almightie, and father most mercifull, there is none like thee in heauẽ, nor i yearth, which worke st al thinges for the glorie of thy name, and the comfort of thine electe:

Reg. 8. c

thou didste once make mā ruler ouer all thy
Ge.i.d.3.b creatures, and placed him in the gardē of all
pleasures, but how sone alas, did he in his fe-
Gene.4.d. licitie forget thy gōdnes? Thy people Israell
also in their wealthe, did euermore runne
Ex.24.b. *straie, abusing thy manifolde mercies, like
as al flesche continually rageth, when it hath
gotten libertie and eternal prosperitie. But
such is thy wisedome, adioigned to thy mer-
Dee.18.g. cies, deare father, ỹ * thou sekest al meanes
possible. to bring thy children to ỹ sure sense
& liuely fœlyng of thy fatherlie fauour. And
therfore when prosperitie wil not serue, thā
sendest thou aduersitie, graciously correcting
Heb.12.a. all thy children, whom thou receiuest into
Pro.7.a. thyne housholde. Wherfore, we wretched
and miserable sinners, rēder vnto thee most
hūble and hartie thankes, that it hath plea-
sed thee to call vs home to thy fold, by thy fa-
therly correction at this present, wher as in
our prosperitie and libertie, wee did neglect
thy graces offered vnto vs. For the whiche
negligēce, and many other greuous sinnes,
whereof we nowe accuse our selues before
thee, ỹ mightest most iustly haue geuē vs vp
to reprobate myndes, and induration of our
Rom.1.d. hartes, as thou hast doen other. Oh lord god

what

what are * we, vppon whom thou shouldest shewe this greate mercie? O moste louynge Lorde, forgeue vs our vnthankfulnesse, and al our sinnes, for Jesus christes sake. O heauenly father, increase thine holie spirit in vs, to teache our hartes to crie * Abba, deare father, to assure vs of our eternall election in christ to reueile thy will more and more towardes vs, to confirme vs so in thy truthe, that we may liue and die, therin: and that by the power of the same spirit, we may boldly geue accomptes of our faith to al men, with hũblenesse and mekenes, that whereas thei backbite and slaunder vs as euill doers, thei may be ashamed, and once stoppe their mouthes, seyng our good conuersation in Christe Jesus, for whose sake we beseche thee, to assiste thy persecuted people our brethren, gathered in all other places, to praise thy holie name, that thei and we, consenting together in one * spirite and truth, maie, all worldlie respectes set a part, seke thy onely honor and glorie, in all our & their assemblies. So be it.

Psal. 8. a.

Gala. 4. a.

1. Peter. 3.

Rom. 6. b.

¶ *A godlie praier to be saide at all tymes.*

HOnour and praise bee giuen to thee O lorde God almightie, moste deare father of heauen, for all thy mercies

and louyng kindnes shewed vnto vs, in that it hath pleased thy gracious goodnes, freely, and of thine owne accorde, to elect and chuse vs to saluation, before the beginnyng of the worlde: and euen like continuall thankes be giuē to thee, for creatyng vs after thine owne Image: for redemyng vs with the precious blood of thy deare sonne, when we were vterly lost, for sanctifiyng vs with thyne holy spirit, in the reuelation & knowlege of thine holy wordes, for helping and succouring vs in all our needes and necessities, for sauyng vs from all daungers of bodie and soule: for cōfortyng vs so fatherly, in all our tribulatiōs and persecutions, for sparyng vs so long, and giuyng vs so large a tyme of repentaunce.

These benefites, O moste mercifull father, like as wee knowledge to haue receiued thē of thine onely goodnesse, euen so we beseche thee, for thy deare sonne Jesus Christes sake to graūt vs alwaies thine holy spirit, wherby we maie continually growe in thankfulnes towardes thee, to be ledde into al truth, and comforted in all our aduersities. O lorde strengthen our faithe: kindle it more in feruentnes & loue towardes thee, & our neighbour for thy sake. Suffer vs not, moste deare

father,

father, to receiue thy worde any more in vain but graunt vs alwaies the assistaunce of thy grace and holie spirite, that in harte, woorde and deede, we may sanctifie and doe worship to thy name. Helpe to amplifie and increase thy kingdome, ỹ whatsoeuer thou sendest, we may bee hartely well content, with thy good pleasure & wil: let vs not lack the thing O father, without ỹ which we can not serue thee, but blesse thou so all the workes of our handes, that we maie haue sufficiẽt, and not so be chargeable, but rather helpfull vnto others: be mercifull, O lorde, to our offences, and seeyng our debte is greate, whiche thou hast forgiuen vs in Iesus Christ, make vs to loue thee and our neighbours, so muche the more, Be thou our father, our capitaine and defendour: in all temptations, holde thou vs by thy mercifull hand, that we maie be deliuered from al inconueniences, and ende our liues, in the sanctifiyng and honour of thyne holy name, through Iesus Christ our Lorde and onely sauior. Let thy mightie hande and outstretched arme, O Lorde, be still our defence, thy mercy and louyng kindnes, in Iesus Christ thy deare sonne, our saluatiõ, thy true & holy worde, our instruction, thy grace,

and holie spirit, our comfort and consolation, vnto the ende, and in the ende. So be it.

O Lorde increase our faithe.

¶ The forme of the confession of faith, whereunto all such subscribe, as are receiued to be scholers in the Vniuersitie of Geneua: and it is verie profitable for al tounes, parishes and Congregations, to discerne the true Christians from Anabaptistes, Libertines, Arrians. Papistes, and other Heretikes.

I Protest that I will folow and hold the doctrine of faith, whiche is conteined in the Cathechisme of this Churche, and to submitte my selfe to the discipline, which is established here: neither wil I ioigne my selfe, or consente to anie sectes, whiche might trouble the peace and vnion, that God hath here approued by his worde.

And to declare this more at large, and to cut of all cauilations and shiftes, I confesse that there is one God onely, to whom wee must cleaue, to serue hym and worship him, who is also our onely truste and refuge. And although he be of a pure substaunce, and vnmirte, yet is he distinct into three persones. Therfore I detest all heresies, whiche were condempned as well by the first counsaill of

Nice

Nice, as by the first Counsaill of Ephesus: & in that of Calcidonia. Likewise al the errors which haue ben renued by Seruet, & his adherētes, cōtentyng my self with this simplicitie, that in the only substaunce and essence of god, ther is the father, who hath begotten from all eternitie his woorde, and hath also had alwaie his spirit in hym selfe: and that euery one of these persons, hath his proprtie in suche sorte, that the diuinitie remaineth still, in his perfection & proper nature.

I confesse moreouer, that god hath created not onely this visible world. to wit, the heauen and the yearth, and al that is therin conteined, but also the inuisible spirits: whereof some haue continued in the obediēce of god, and the other haue fallen into perditiō, thorowe their owne malice. But the perseueraunce whiche the angels had, came by the frée election of God, who continued his loue and mercie towarde theim, in geuing them inuincible strength, to perseuere alwaie in goodnesse. Wherfore, I detest the errour of the Maniches, whiche imagined that the deuill was euill of nature, and had euen his originall and beginnyng of hymself.

I confesse also, that God hath so created & worlde

worlde ones, that he is still gouernour therof in suche sorte that nothyng is doen, or can come, but by his counsaile and prouidence. And albeit the Deuill and the reprobate, labour to bryng all thinges to confusion: yea, and the faithfull by the faultes that they cõmit, peruert good order and iustice, yet God hath the chief superioritie aboue all and turneth the euill into good, and how soeuer it be he disposeth and gouerneth all with a secret bridle, and after so wonderful a fashion, that we must reuerence it with al humilitie, because we are not able to comprehende it.

I confesse likewise, that man was created to gods image, in full perfection of his spirit, will, and all partes, faculties and powers of his soule. and that al the corruption and vice that is now in him, procedeth of that, that Adam our father did separat himself from god by his rebelliõ, and in leauing the fountaine of life & of all goodnes, made himself slaue to all miserie: so ẏ we are euerie one, borne in originall sinne, and are all accursed of God, & damned from our mothers wombe, not only through an other mans fault, but for ẏ wickednesse ẏ is in vs, although it appeare not.

I confesse also, that originall sinne blindeth the

the soule, & corrupteth the harte, so that wee are depriued of al that apperteineth to life euerlastyng, in so muche as all our naturall giftes are depraued and defiled: which is the occasiõ, that we cannot haue a good thought, nor motion to doe well. Therefore I detest thẽ, whiche attribute to man any frée wil, to attain vnto vertue by, or to prepare ourselues to be in the grace of God, or to help hym to worke as of our selues, & to further ỹ vertue, whiche is giuen to vs by the holy spirit.

I cõfesse also, that by the inestimable goodnesse of God, Jesus Christe was giuen vnto vs for a remedie, to bryng vs from death to life, and to restore that, whiche perished in Adam: and to accomplishe this, he that was the eternal wisedome of God his father, and of thesame substaũce, hath put on our flesshe: so that he was made God and manne in one persone. Wherupon I renounce and detest all heresies, whiche are cõtrary to this principle, as of Marcion, Manes, Nestorus, Eutiches, and suche like, and also the fonde fantasies that Seruet and Swengfelde, wente about to bryng in and set vp.

As touchyng the meane of our saluacion, I cõfesse that Jesus Christ in his death, and

in

in his resurrectiõ, hath fully finished and accomplished, al that was requisite to abolishe and put away our sinnes, and to reconcile vs to god his father: and that he hath ouercome death and the Deuill, to the intent that we should enioy the fruict of his victory: and also ỹ he hath receiued the holy ghost in al aboũdãce, for to distribute to euery one of his, according to ỹ measure that he thinketh good.

I confesse therfore, that all our righteousnes, wherby we are agreable vnto God, and wheron we must altogether rest, consisteth in the remissiõ of sinnes, which he hath purchased vnto vs by the washyng, whiche we haue by his blood, and by that onely sacrifice, wherby he hath appeased the anger of God toward vs. And I hold it as a detestable presumptiõ, that men should attribute to themselfes any merit, to put ỹ least part of their trust therin, to obtain euerlastyng lyfe.

I confesse then that Iesus christ, doth not only iustifie vs, by coueryng all our faultes and iniquities, but also renueth vs by his spirite, and that these two poinctes can not bee separate, to obtaine pardon for our sins, ỹ to be reformed into an holye life. But because vntill we depart out of this worlde, there remain

maine many infirmities & vices in vs, in so much that all the good workes, which we do by the helpe of ỹ holy ghost, are spotted with som blot, we must alwaies haue our refuge to ỹ frẽ iustice, whiche procedeth of the obedience, which Jesus christ hath paied for vs: for asmuch as we are accepted in his name, and that god imputeth not vnto vs our sins.

I confesse that we are made partakers of Jesus christ, and of all his benefites by faith in the Gospel, when we are assured certainly of his promises towardes vs, whiche are conteined therein. And because this passeth al our power to obtain it, therfore I acknowledge that we can not haue this faith, but by the spirite of God, which is an especiall gift, and is not communicate to anye but to the elect, which are predestinat, before the creation of the world, to the inheritaunce of saluation, and that frely, without any respect of their dignitie or vertue.

I cõfesse also that we are iustified by faith in asmuch as we therby receiue Jesus christ who is geuẽ vs of the father for a mediator, and in that, that wee are grounded vpon the promises of the Gospell, wherby God testifieth vnto vs, that he taketh & clayneth vs

for

for his children, as iuſt and pure frō all ſpottes, for as muche as our ſynnes are waſhed awaie by the blood of his ſonne. Wherefore I deteſt the dreames of them, which would make vs to beleue that the eſſenciall iuſtice of God is in vs, not beyng content with that free imputation and acceptation, wherupon the ſcripture commaūdeth vs onely to ſtaie.

I cōfeſſe, that faith giueth vs an entrance and acceſſe to come vnto God, and call vpon hym, whiche teacheth vs to call vpon hym with aſſuraunce to be heard, according as he hath promiſed vs, and that this honor ought to be reſerued to hym alone, as a ſoueraigne ſacrifice, whereby we declare that we haue and holde all of hym. And although that wee bee vtterly vnworthie, to preſent our ſelues before his maieſtie, yet hauing Jeſus Chriſt for our mediatour & aduocate, wee haue ſufficient to content our ſelues withal. Wherfore, I deteſt that ſuperſticion, whiche was imagined, to directe men to Sainctes, to the intent that we ſhould haue them for patrones and aduocates, to praie vnto God for vs

I confeſſe, that as well the trade of godlie life, as the doctrine and teaching of faith, are conteined in the holie ſcripture, & that in all perfec-

perfection, so ỹ it is not lawfull, to adde any thyng therunto, nor to diminiſhe any thyng therof. And therfore I deteſte, what ſoeuer men haue ſet vp of their owne inuentiõs, to make articles of our faith therof, or to binde mennes conſciences to their lawes and ſtatutes. Generally, I reiecte all thoſe maners and faſhions to ſerue God, which men haue brought in, without the auctheritie of the worde, as are al the Ceremonies of the Papiſtrie. And I abhorre all that tyrannous yoke, where with poore ſoules haue been oppreſſed, as is the lawe of auricular confeſſiõ prohibition of mariage, and ſuche like.

I confeſſe that the churche ought to be gouerned by the paſtours & miniſters, whiche haue charge to preache the word of god, and miniſter the ſacraments, & that none ought to truſte in them ſelues to preache, without lawful election, to auoide cõfuſion: and that if thei which are called to this office, execute it not faithfully, thei ought to be depoſed: alſo ỹ all their power & ſuperioritie, conſiſteth in guiding them, which are committed vnto them by the word of god, ſo that Ieſus chriſt remaineth alwaies chief Paſtour, and only maiſter of this Church, & we ought to heare

none

none but his voyce. Therefore I detest the whole order of ỳ Papistrie (whiche they call the Hierarchy, as a deuelish cõfusion, stablished as it wer in despite of god, & to the mockerie and reproache of all christian religion.

I confesse that beside ỳ preaching (because of our rudenes & infirmitie) we haue neede of Sacramentes, as of seales, which are to ratifie the promises of God in our hartes: & that there are two, whiche are ordeined vnto vs by Jesus christ: to wit, Baptisme, and ỳ supper of the lorde, without ante mo. The first is to geue vs entraunce into the church: and the second is to retaine vs therin. So I reiect the fiue Sacramentes, which the Papistes haue inuented of their own brain. Albeit that the Sacramentes, are pledges, to assure vs of the grace of God, yet I confesse, that thei were vnprofitable, except the holy ghost should make thẽ effectuall in vs as instruments, to thintent that our faith should not be distract frõ God, and staie vpon creatures. Also, I confesse that the Sacraments are depraued and corrupt, when thei are not referred to this ende, to seke in Jesus Christ all that appertaineth to our Saluation, and when thei are applied to any other vse, then

that

that our faith therby shoulde be wholy confirmed toward hym. And for asmuch as the promes of adoption, apperteineth to ỹ sæde of the faithfull, I confesse that the infantes of the faithful, ought to be receiued into the Churche by Baptisme. And herein I detest the errour of the Anabaptistes.

Concerning the Lordes supper, I confesse that it is a testimonie to vs of the vnitie, ỹ we haue with Jesus Christe, forasmuch as he died not only once, and rose again for vs, but also fædeth and nourisheth vs with his flesho and blood, that we might be one with him, and that his life should be cõmunicate vnto vs. And although he be in heaue, vntill he come to iudge the worlde, yet I beleue ỹ by the secret and incomprehẽsible vertue of his spirite, he quickeneth oure soules with the substaunce of his body, and of his blode. In effect I confesse, that aswell in the lordes supper, as in Baptisme, God giueth vs in dæde, & accomplisheth fully that which is there figured. But to obtain so great a benefite, we must ioyne ỹ word with the signes. Wherfore I detest the abuse and corruptiõ of the papistes, which haue taken away the chefe thing of the sacramentes, to witte, the

doctrine, which should teach vs the right vse and the fruict that proceedeth therof, & haue made thereof Sorceries and Charmynges.

Also I cõfesse, that the water, albeit it be a fraile element, yet it doth testifie to vs in deede in the sacrament of Baptisme, ý true presence of the blod of Christ Jesus, and of his spirite: and that in the supper, the bread and wine are certain and vnfallible pledges that we are spiritually nourished with the bodie and bloodde of Jesus Christe: and so I ioigne with the signes, the possessiõ and the vse of that, whiche is there presented.

And for asmuche as the holy Supper, according as Jesus Christ ordained it, is our singulare and inestimable treasure, so much more I detest the Masse, as a most abhominable Sacrilege, and cursed abhomination, whiche serueth for nothyng els, but to subuert all that Jesus Christ hath left vs, both in that, ý they haue made it a sacrifice for ý quicke and for the dedde, and also in al other thinges, whiche are cleane contrarye to the pure institution of the Lordes Supper.

I confesse, that God will haue the worlde gouerned by Lawes and policies, that there maye bee meanes to bridle and represse the disordinate

disordinate affections of menne. As he hath established therfore kingdomes, power and gouernement, what soeuer doth appertaine to the state of iustice: so he will be knowē to be the author of the same, to the intēt that not onely for his sake, we suffer our superiours to beare rule, but also that we honour and estime theim with al reuerence, taking them for his lieue tenauntes & officers, whō he hath putte in authoritie to execute that charge, whiche is lawfull and holy. Therefore we muste obeie their lawes & statutes paie tributes, tares, and other duetirs, and beare the yoke of subiection willinglye and gladly, if so be that God, who is chief gouernour, mayr haue his authoritie reserued whole in all poinctes, the whiche to doe of his greate mercie graunt the grace, for Iesus Christes sake. So be it.

¶ Prayer to be said, before a man begin his worke.

O Lorde God most mercifull father and sauior, seing it hath pleased thee, to commaunde vs to trauel, that we may releue our nēde, we beseech thee of thy grace so to blesse our labor, that thy blessing may extend vnto vs, without the which we

are not able to continue, and that this great fauoure maye bee a witnesse vnto vs, of thy bountifulnesse and assistaunce, so that therby wee maye knowe thy fatherly care, that thou hast ouer vs.

Moreouer, O Lorde, we beseche thee that thou wouldest strengthē vs with thine holy spirit, that we may faithfully trauell in our estate & vocation, without fraude or deceipt and that we may endeuour our selues to followe thine holy ordinaunce, rather then to seeke to satisfie our gredie affectiōs or desire to gaine. And if it please thee, O lorde, to prospere our labour, giue vs a mind also to helpe them that haue nede, according to that ability that thou of thy mercie shalt geue vs: & knowing that all good thinges come of thee, graunte that we maye humble our selues to our neighbours, and not be any meanes lift our selues vp aboue theim whiche haue not receiued so liberal a portion, as of thy mercy thou hast genē vnto vs. And if it please thee to trie and exercise vs by greater pouertie & nēde, then our flesh would desire, that thou wouldest yet, O Lorde, graunte vs grace to knowe that thou wilt nourishe vs continually, through thy bountiful liberalitie, that

we

we bee not so tempted, that wee fall into distrust: but that we may pacientlie waite till thou fill vs, not onely with corporall graces and benefites, but chiefly with thine heauenlie and spiritual treasures, to the intent that we maie alwaies haue more ample occasion to geue thee thankes, and so wholie to reste vpon thy mercies. Heare vs, O lorde for thy mercies sake, through Jesus christ thy sonne our Lorde. So be it.

A Praier.

O heauenlie father, God almightie, we praie and beseche thy mercie, beninglie to beholde vs thy vnworthie seruauntes, that we maie by the gifte of thy holy spirits, feruentlie desire thy kingdome: that we maie knowe thy wil, & worke therafter: geue vs, O lorde, wisedome, make vs constaunt, pacient, and strong in thee, keepe vs lord, from the slightie inuasion of the old wilis serpent. Defende vs from the counsailes & cursinges of euill tonges, let thy mightie arme bee our shilde against all the malingnitie of this wicked worlde: remember not oh lord, our offences, instruct and prepare vs to repent, to be sorie for our sinnes, make vs to loue iustice, and hate wrong, to doe good,

and to abstain from all euil, that we may be worthy to be called thy children. To thee be honour and glorie for euer and euer. Amen.

A praier.

LOrde harken to our wordes, consider the thoughtes of our hartes, beholde how loude we crie vnto thee, let our iuste praiers entre into thine eares. whiche vnfeinedlie cometh from our hartes. Heare vs lorde, for we ar poore & destitute of mans helpe, take care for oure soules, saue vs thy seruauntes, which wholy trust in thee: haue mercie vppon vs, Oh Lorde, for we will neuer cease cryyng to thee for help, for thou art milde and more mercifull then any tongue can expresse, and as often as aduersitie assaileth vs, we will crie and call for helpe vnto thee, we will call vpon thee in the daie tyme, and in the night our crie shall not bee hidde from thee (O thou God of the heauens) the maker of the waters, and Lorde of al creatures. Here vs poore sinners callyng vppon thee, & puttyng our whole trust in thy mercie, haue mercie vpon vs, Oh Lord God, for thy manifolde mercies sake, forgeue vs all our offences. Amen.

¶ A Praier to be saide of the childe before he studie his lesson.

Of the.xix. Psalme.

Wherin shall the child addresse his waie? In guidyng himself, accordyng to thy word.

Open mine eyes, and I shall knowe the meruailes of thy lawe.

Geue me vnderstanding, and I shal kepe thy Lawe: yea, I shall keepe it with myne whole harte.

O Lorde, which art the foũtain of all wisedome & knowledge, seeyng it hath pleased thee, to geue me the meane to be taught in my youthe, for to learne to guide me godly and honestly al ỹ course of my life, it maie also please thee to lighten mine vnderstanding, the which of it self is blind, that it maie comprehend and receiue that doctrine & learning which shalbe taught me: it may please thee to strẽgthẽ my memorie, to kæpe it well: It may please thee also to dispose mine harte, willinglie to receiue it with such desire as appertaineth: so ỹ by mine ingratitude, the occasion which thou geuest me, be not lost: that I may thus do, it maie please thee to powre vpõ me thin holy spirit, the spirit I say of all vnderstãdig truth, iudgement, wisedome and learnyng,

the which may make me able so to profit, ỹ the paines that shalbe taken in teaching me be not in vaine: and to what studie soeuer I applie my self, make me, O lorde, to addresse it vnto the right ende: that is, to know thee in our Lorde Iesus christ, that I maie haue full trust of saluation in thy grace, & to serue thee vprightlie, accordyng to thy pleasure, so ỹ whatsoeuer I learne, it maye bee vnto me as an instrument to help me therunto. And seeyng ỹ doest promise to geue wisedome, to the little and humble ones, and to confound the proude, in the vanitie of their wittes, & likewise to make thy selfe knowen to thẽ ỹ be of an vpright harte, and also to blinde the vngodlie and wicked, I beseche thee to fashion me vnto true humilitie, so that I maie be taught first to be obedient vnto thee, and nert vnto my superiours whõ thou hast appointed ouer me, further, that it may please thee to dispose mine hart vnfeinedly to seke thee, and to forsake al euill and filthie lustes of the flesh: and that in this sorte I maie nowe prepare my self: to serue thee once in that estate, whiche it shall please thee to appointe for me, when I shall come to age.

¶ *One of the .xxv. Psalme.*

The

The lorde reueileth his secrets vnto them that feare hym, and maketh theim to know his alliaunce.

The confession of christen faith.

I a Beliue and confesse b my lord God eternal, infinite, vnmeasurable, incomprehēsible, and inuisible, c one in substaunce, and d three in persone, father, Soonne, and holie Ghoste, who by his almightie e power and wisedome, hath not onely of f nothyng, created heauen, yearth, and all thinges therein conteined, and man after his owne g Image, ỹ he might in hym h bee glorified, but also by his i fatherlie prouidence gouerneth, maintaineth and preserueth the same, according k to the purpose of his will.

I beleue also ℓ confesse, Jesus m Christ the onely sauiour and Messias, who being equal with n god, made himself of no reputatiō, but toke on him the shape of a seruaunt, and became o man in al things like vnto vs (except sinne) to p assure vs of mercie ℓ forgeuenes. For when through our father q Adams trāsgressiō, we wer become childrē of perditiō, there was no meanes to bring vs from that yoke

a Rom. 8. b
b Gen. 17. b
Psal. 63. a
c Gen. 1. a
Ephe. 4. a
d Gen. 1. b
1. John 5. b
Mat. 3. a b
e Hebr. 1.
Psa. 110. viii. c
f Gene. 1. a
Jere. 32. b.
Psal. 33. c
g Gen. 1. d
Eph. iii. a
Colo. iii. b
h. Cor. vi. d
Jhō. 17. d
Psa. 110. xvi. a
Mat. vi. d
Luk. 17. c
i. Pet. v. c.
Phi. iiii. a
k Ephe. i. b
Acres, 1. b d
Wath. 1.
l. Ti. 1. d
m Jho. 1. c
Phil. ii. a
n. Tim. 3. d
1. Jhon, 5. d
Rom. 8 b
o Hebr. ii. d
Phil. ii. a
1. Pet. ii. d
p Rom. 2. f
1. Jhon. 2. a
q Gen. 3. a
Rom. v. d
Ephe. ii. a
Gal. iii. b.

yolie of sinne & damnation, [a] but only Jesus Christe our lorde, who geuyng vs that by [b] grace, whiche was his by nature, made vs (thorow faith (ẏ children of god, who whē ẏ fulnes [d] of time was come, was cōceiued by the power of the [e] holy ghost, borne of ẏ virgin Marie accordyng to the fleshe) and [f] preached in yearth the Gospell of saluatiō, till at length by tyrannie of the [g] Priestes, he was giltles condempned vnder Pontius Pilate, then president of Iurie, & most flaunderouslie hanged on the crosse bytwen two theues as a notorious trespasser, where takyng vp on him the [h] punishement of our sinnes, he deliuered vs from the curse of the lawe.

And for asmuche as he beyng onelie God, could not feele deathe, neither beyng onelie mā, could ouercome death, he ioigned bothe together, & suffered his humanitie to be punished with most cruell death: feling in hym self the anger & seuere iudgement of God; euen as if he had bæn in extreme tormentes of [a] hell, & therefore cried with aloude voice my [b] god my god, why hast thou forsakē me? Thus of his frœ [c] mercie without compulsion, he offred vp hymself as the only Sacrifice, to pourge the sinnes of all the world so that

a Act. iiii. b e. Pet. i. a. Isa. ii. d, Rom. ix. g. b Jhon. i. b Hebr. i. c. Rom. i. a Psal. ii. c, Gal. iii. d. Rom. i. c. Jhon. i. d, Ephe. i. a d Gal. 3. a, Act. ii. c. e Esai. vi. e Luke. i. d. Roma. i. a f Act. x. e, Rom. i. a g Jho. vii. e Ex. c. g. 7. e, Mat. xii. d & xxvii. b. Luk. 13. e. Isai. iiii. c. h Gal. iii. b

a Act. ii. d i. Pet. ii. d Isa. iiii. e b Psal. 22. a Mat. 27. e, c. Isa. lvi. d Heb. ix. c. Gala. ia. Ro. 4. d. 5. b i. Jhon. i. b

that all other Sacrificers for synne are blasphemous, and derogate from the sufficiencie hereof: the whiche death, albeit it did sufficientlie [d] reconcile vs to god, yet ye scriptures commonly doe attribute oure regeneration to this [e] resurrectiō. For, as by [f] rising again from the graue the third daie, he [g] cōquered death: euen so the victorie of our faithe standeth in his resurrection: and therfore without the one, we can not fæle the benefite of the other. For as by his death [h] sinne was taken away, so our righteousnes was restored by his resurrection. And because he wold [i] accomplish al thinges, and take profession for vs in his kingdome, he [k] ascended into heauen, to enlarge that same kyngdom, by the aboundaunt power of his spirite: by whom we are most assured of his [l] continuall [m] intercession towardes God the father for vs.

And although he be in [n] heauē as touching his corporal presence, where the father hath now set him at his [o] right hand committyng vnto him the administracion of all [p] things, aswel in heauen aboue, as in yearth beneth, yet is he [q] present with vs his mēbers, euen to thende of the worlde, in preseruyng & gouerning vs, with his effectual power & grace

who

d Col. i. c.
e Rom. x. b
i. Pet. i. a.
f Mat. 21. b
Actes. x. f.
i. Cor. xv. c
g Ose. xi. d,
2. Cor. 13. b
h Ro. iiii. d

i. Eph. 4. b,
Jhon 14. c
Ephe. ii. b,
k mat. 16. d
Luke. iiii. g
Actes. i. b
l Luk. 17. b
Jhon. 14. b.
Actes. ii. a.
m Ro. 8. c,
Heb. ix. f.
i. Jh. ii. 2. c
n Act. i. c. 3. e
o Col. iii. a,
Rom. 8. g,
Hebr. i. a,
p Ephe. i. d
Phil. ii. b.
Col. ii. c.
q mat. 28. d

who (when all thinges are [r] fulfilled, whiche GOD hath spoken by the mouthe of all his Prophetes since the world began) wil come in thesame [s] visible forme, in the which he ascended with an vnspeakeable [t] maiestie, power, and companie, to separate the Lambes from the Goates: the elect frō the reprobat. So that [v] none, whether he be aliue then, or dedde before, shall escape his Judgement.

Moreouer, I beleue and confesse the holie ghoste [x] God, equall with the father and the sonne, who regenerateth and sanctifieth vs, ruleth and guideth vs into all truth, persuading most assuredly in our [a] consciences, that we be the children of god, brethren to Jesus Christ, and fellowe heires with hym of life euerlastyng, yet notwithstandyng, it is not sufficient to beleue that god is omnipotent, and mercifull, that Christe hath made satisfaction, or that the holy gost hath his power and effect, except we do [b] applie thesame benefites to our selues, which are God [c] electe

I beleue therefore, and confesse one holye [d] church, which as [e] members of Jesus christ the onely hedde [f] thereof, [g] consent in faithe, hope and charitie, vsyng the giftes of God whether thei be tēporal or spiritual, to the profite

r Acte, iii. e. Actes. i. b
s Mat. 25 e Phil. iii. d
t Mat. 24. b Actes. x. f 1. Cor. 15. c i Thes. 4. Thess. iiii. ii, Tim. 4.
v Mat. 3. d i. Jhon. v. c i. Pet. i. b i. Cor. vi. Jhon. 26. d Acte. 17. e
x Rom e Gala. 4. a a. Abac. 1 a i. Jho. 3, d, b Jhō. 17. a c. mat. 11. c Jhon. x. a. Ephe. v. b Rom 8. a Cant. ii. c.
d Eph. ii. b Colos. i d. i. Cor xi. c, e Eph. 4. b. f Eph. 4 a, Ph. 3. a. b, Colo ii, a, g Act. 2, 4, g Rom. 12. c i. Cor. 12. c Eph. 4, c, b Ro. xi. a,

profite and furtheraunce of the same, which churche is not * seen to mannes eye, but only knowen to god, who of the lost sonnes of Adā, hath ordeined some as * vessels of wrath to damnation, and hath chosen others, as vessels of his mercie, to be saued: the whiche in dewe time, he * calleth to integritie of life, and godlye conuersation, to make them a glorious church in himselfe.

Rom. 9. b
Eph. 1, a, b
Rom. 8. d,
Ephe. v, c,
Mat. 19. c,
1. Cor. 15, b

But that church which is * visible and seen to the eye, hath. iij. tokens & markes, wherby it may bee knowen. First, the * worde of God, conteined in the olde & new testamēt whiche as a it is aboue the auctoritie of the same church, & onely b sufficient to instructe vs in all thinges, concerning saluation: so is it left for c al degrees of men, to read and vnderstāde. For without this worde d neither church, Counsaill, or decree, can establishe any poinct touchyng saluation. The second, is the holy e Sacramētes, to witte, of Baptisme, and the Lords supper, whiche Sacramentes Christe hath lefte vnto vs, as holye signes, & seales of gods promises. For as by Baptisme ones receiued, is signified ẏ wee (as well infantes, as others of age & discrecion) beynge strangers from God, by origi-

Mat. 28, d.
Rom. 5, c,
1, Cor. 3, 4,
Eph. ii. d,
Jhon. x. a,
1. Tim. 3. d
ii. Pe. 1. d
a Eph. ii. d
Mat. 17. c
Jho. x. a. b,
b Jho. xx. g
1. Tim. 3. d
c Josu. 1. b
Jhon. v. c.
d Eph. v. c
Mat. xv. b
e Mat. 19. c
& xxviii. f
Rom. 4. c,
Ephe. v. f,

nal

nall sinne, are receiued into his familie and congregation, with full assuraunce, that al-
f Ro. iiii. a Psal. 32. a. gi. Cor. xi. c * Jho. 5. d. though this roote of sinne lie hid in vs, yet to the elect it shall not be f imputed: so theg supper declareth that God * as a most prouidēt father, doth not onely fœde our bodies, but
Hebre. 5. b. Jhon. iii. d also spirituallie nourisheth our soules, with * the graces and benefites of Jesus Christe, (whiche the Scripture calleth eating of his
Math. 5. b. Luk. 17. a. flesshe & drinkyng of his blood) neither muste we in * the administratiō of these Sacramētes, followe mannes fantasie, but as Christ
Leui. xv. d Eccle. 19. b. himself hath ordeined, so must they be ministred, and by such as by * ordinarie vocation are thereunto called. Therfore, whosoeuer reserueth and worshippeth these Sacramētes, or contrariwise, contēpneth thē in time and place, procureth to himself damnation.

The thirde marke of this church is Ecclesiastical discipline, which standeth in admonition and correction of faultes. The finalle ende wherof is excommunication, by the cōsent of ẏ church * determined, if the offender
1. Cor. xv. a be obstinate. And besides this ecclesiasticall
Ro. xiii. a. Sap vi a. Tit. iii. a. 1. Pet. ii. c. discipline, I acknowledge to belong to this church a politike * magistrate: who ministereth to euery mā iustice, defending the good

and

and punisheth the euill. To whom we must render honour and obedience in all thinges, which are not contrarie to the word of God And as * Moises, Ezechias, Josias, and other godly rulers, purged the churche of God frō Superstitiō, and Idolatrie, so the defence of Christes church apperteineth to the christē magistrates, against all Idolatries & Heretikes, as papistes, anabaptistes, with suche like limmes of Antichrist, to roote out al doctrine of Deuils and men, as the Masse, purgatorie, Limbus patrum, prayer to sainctes, and for the dedde, frewil, distinction of meates apparell and dayes, vowes of single life, presence at Idolle seruice, mans merites, with suche like, which draw vs from the societie of Christes Church, wherin standeth * only remission of sinnes, purchased by christes blood, to all them ẏ beleue, whether thei be Jewes or Gentiles, and leade vs to vain confidence in creatures, & trust in our owne imaginations. The punishement whereof, although god often times * differreth in this life, yet after the general * resurrection, whē our soules and bodies shall rise again to immortalitie, thei shalbe * dāned to vnquenchable fire, and then we, whiche haue forsakē all

Actes. v. c.
* Exo. 11. f
1. Re. d. 17.
1. Cor. 11. 15
* Tim. 4. a
Colos. 11. d
Mar. vx. b
Isa. 11. c. b
Heb. c. x. c
Actes x. g.
1 Jhon. 11. a
Rom vii. c
Gala. v. c.
Collo. 1. c.
Ro. iiii. a.
1. Tim 1. a
Mat. 10. b.
1. Cor. vi. b
1. Cor. vi. b
viii. c. d. f.
1 Cor. vi. c
Luk. xvii. c
Rom. iiii. c
Gal. iii. b.
* Isa. 33. d
Math. 8. c.
Jhōn. xi. f.
1. Cor. 5. b.
Rom. i. b.
Ephe. ix. b
* 1. Pet. 1. a
Jude.
Rom. ix. b.
* Act. 14. d.
1. Cor. 5. c.
Phil. iii. d
1. The. 4. b

1. Tha. 4. d
2. Jhon. 1. c
Isa. xxx. c
Jhon. v. e.
*mat. 15. d
*1. Th. 4, d
Jhon. v. e.
Isa. xv, d.
*1. Cor. 13.
1. Jho. 1. a
Jere. 31, f,
Hebr. 8. c,

all mannes wisedom, to cleaue vnto christ, shall heare ẏ ioifull voice: come *ye blessed of my father, inherite the kyngdome prepared for you, from the beginning of ẏ worlde and so shall go triūphing with him, in * bodie & soule, to remain euerlastinglye in glorie, where we shall se God *face to face, and shal no more nede to instructe one an other, for we shall all know him, from the highest to the lowest: To whom with the sonne and the holye Ghoste, bee all praise, honour and glory nowe and euer.

So be it.

Finis.

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A ſhort Catechiſme for Houſholders, with praiers to the ſame adioyning.

[by Edward Dering]

Pſal. 34, 11.

Come yee Children, hearken vnto me, I will teach you the feare of the Lord.

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